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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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NEW-JERUSALEM MAGAZINE.

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BIBLE FORMATION.

I THINK it may safely be assumed that from the first days when God created man upon the earth, down to the time of the apostles, there was no period in which the process of Bible formation was not going on. All this time belonged to the childhood of the race; and as in childhood are stored up the innocent affections and the ideals of life which are afterward worked out into full manhood, so in the Word are stored the innocent affections and ideals of humanity which are yet to be worked out into a perfectly developed human race, living from the life of its Creator and its Redeemer.

The love of the Lord, which is the life of humanity, was received by the earliest church innocently, as by an infant. That love was a sensible presence to them — so sensible that they could perceive from it what was good, and what evil, and all varieties of good and evil. From it they had perception of the spiritual quality of all things that God had made, or of the human affection or intent which they embodied; and thus without learning about them they were in the perception of correspondences. Thus they had constant revelation from the Lord — a revelation of love and of all that relates to pure human loves from God — from the presence of the Divine love in their hearts. "The men of that church," Swedenborg tells us, "had the Word inscribed on their hearts; for the Lord taught them immediately through heaven what

was good, and therefore what was true, and caused them to perceive these from love and charity, and to know them from revelation. The Lord was the very Word itself to them." (A. C. 3432.)

In the best days of that church these perceptions were not written down. Even if the art of writing then existed, there was no need to write what was matter of common perception. But when men began to pride themselves upon their wisdom, and to regard it as a valuable thing in itself — separate from the love which gave rise to it, and from the good life which it taught — then the wisdom appears to have been formulated, collected, and at length written. The formulated teachings, we are told, "were first collected by Cain, and laid up that they might not be lost; wherefore it is said of Cain that he had a mark set upon him, lest any one should slay him. . . . Afterward they were reduced into doctrine by Enoch; but as this doctrine was of no use at the time, and was intended only for posterity, therefore it is said that God took him." (A. C. 609. See also 464, 521, 2896.)

Who they are that are meant by Enoch . . . has been disclosed to me from heaven, namely, that they were of the Most Ancient Church who collected together the representatives and correspondences of natural things with spiritual; for the men of the Most Ancient Church were in the spiritual understanding and perception of all things which they saw with their eyes, and thus from objects in the world they perceived the spiritual things to which they correspond. And because the Lord foresaw that this spiritual perception would perish with their posterity, and with that perception also the knowledge of correspondences by which the human race has conjunction with heaven, therefore the Lord provided that some of those who lived with the most ancient people should collect the correspondences into one and put them together into a book [*in codicem*, perhaps in a series of tablets]. These persons are those who are meant by Enoch, and this book is what is signified. The book, because it was to serve the coming churches which were to be established by the Lord after the flood, for the means of knowing and recognizing spiritual things in natural, was preserved for their use by the Lord, and also protected, lest the last posterity of the Most Ancient Church, which was evil, should

offer injury to it. This therefore is what is signified in the spiritual sense by Enoch being no more, because God took him. (A. E. 728.)

The second or Ancient Church "in the beginning had no other Word than what was collected from the most ancient people, which Word was representative of the Lord, and significative of His kingdom." (A. C. 3432.)

But this collection of the teachings of the Most Ancient Church did not constitute the whole of the Word with the Ancient Church. They had no perception of correspondences, but they did have a knowledge of them, and loved to describe spiritual things by means of them and of various representatives. And this knowledge and love were made use of by the Spirit of the Lord in revealing to them, by many representatives, Divine and heavenly things. They were in this way instructed concerning the Lord who was to come. His temptations and resistance were prophetically described in a series called "The Book of the Wars of Jehovah." Another book was called "The Book of Jasher," or of the Upright Man — perhaps containing representative accounts of the Lord's enlightenment, and the power of His truth. In this is found the prophecy of the standing still of the sun and the moon for Joshua; also the "Song of the Bow" referred to in 2 Sam. i. 17 and 18. And they had a book of prophetical "Enunciations," apparently relating to the coming states of the church.

Revelations of this kind appear to have been given even down to the days of Balaam; for he was a prophet of Jehovah, and spoke from the Spirit of Jehovah the beautiful description of the camp of Israel, which represents the true order of the church of the Lord. There is no reason to doubt that the process of Bible formation was continued with them during the whole period of their existence as a church, and until the process was taken up by their successors, the church of the Israelites.

Gradually the Ancient Church came to an end, or ceased to be the means of communication between the heavens and the earth. The end of that church with the nations about

the Jordan, we are taught, "is described by the destruction of Sodom, Gomorrah, Admah, and Zeboim; the end of the church on this side Jordan, or in the land of Canaan, is described by the expulsion of some and the universal slaughter of others, in Joshua and in the Book of Judges; the end of that church in Egypt is described by the drowning of Pharaoh and the Egyptians in the Sea Suph." (Coronis, 41.) Balaam himself is witness that down to the time of the conquest of the land it was not so destroyed but that the Word might still be given through it. Another witness we have in the passages in NUM. xxi. from the "Book of the Wars of Jehovah," and from the "Book of the Enunciators." The first simply names the localities occupied by Israel: "Vaheb in Suphah, and the valleys of Arnon, and the slope of the valleys that inclineth toward the dwelling of Ar, and leaneth upon the border of Moab." The second describes in its literal sense the recent conquest of Moab by Sihon, king of the Amorites, the same that was then conquered by Israel: "Come ye to Heshbon, let the city of Sihon be built and established; for a fire is gone out of Heshbon, a flame from the city of Sihon; it hath devoured Ar of Moab, the lords of the high places of Arnon. Woe to thee, Moab! Thou art undone, O people of Chemosh; he hath given his sons as fugitives, and his daughters into captivity, unto Sihon, king of the Amorites. We have shot at them; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba." The passage in JOSH. x. 12 — "Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon" — Swedenborg says is a prophecy from the "Book of Jasher." (De Verbo, 15.) In 2 SAM. i. 17 and 18, we read, "And David lamented with this lamentation over Saul and over Jonathan his son — and he bade them teach the children of Judah the song of the bow; behold, it is written in the 'Book of Jasher'" — and then follows David's lamentation. It is commonly assumed that this lamentation is itself the song of the bow, and that it was written in the "Book of Jasher." If this is so, the period of the growth of the Ancient Word extended down to the time of David. But there is no neces-

sity for this assumption. The song of the bow may have been something entirely distinct from David's song, though no doubt akin to it. This mention of the "Book of Jasher" does show, however, that the Ancient Word was in use to some extent at that time in Israel. We are told that the use of it extended to Great Tartary, where it is still preserved and used. (Coronis, 39.) And it is interesting to observe that the Hittites, among whom were preserved the remains of the Ancient Churches in Canaan (A. C. 4429, 4447), are now regarded as Mongolians — using a Mongolian language, having Mongolian features, and wearing their hair in pig-tails — and to remember that Solomon's mother was the wife of Uriah the Hittite.

The inference from these considerations is that there was no sudden desertion of the Ancient Word for a new one, and still less was the Ancient Word so very ancient as to have been long out of use and forgotten in the time of the establishment of the Church of Israel. It was in the process of formation and growth at least down to the days of Joshua, and was more or less used in Israel even in David's time.

In the early days of the Ancient Church, men were intelligent in correspondences and representatives, loving to describe by means of them their spiritual experiences, and to be taught by such descriptions. Their Word, therefore, was intelligently understood by them, and the Lord could teach them, by means of such representative stories, of the states of the development and the decline of the church, and of His own redeeming work that He was to do. He had been present with the Most Ancient men as a love in their hearts, from which they had perception of what was in agreement or disagreement with it. He was present with the Ancient Church as a light in their minds, which made clear to them the meaning of the Word which He gave them. The first chapters of Genesis are a specimen of the stories they loved, and which were given by the spirit of the Lord to instruct them in spiritual wisdom.

But they grew less intelligent, as time went on, and thought less of the spiritual qualities and more of the persons and

things which embodied or represented them. We can hardly suppose, for instance, that Balaam had any idea that his inspired description of the camp of Israel described also the order of a true spiritual church. And just there, where the representatives ceased to signify anything spiritual to those who employed them, we must probably draw the line between the Ancient Church and the Church of Israel, and between the Bible formation of the one period and that of the other. If the passage about Sihon King of the Amorites in NUM. xxi., copied from the Ancient Word, had there a historic basis, and was not purely prophetical, it seems not improbable that other historical events, contemporaneous with Abraham and down to the time of Sihon, were employed with like significative effect. Possibly Abram himself, when his call by the Lord became known, may have been recognized by the more intelligent remnants of the Ancient Church in the land, as a representative of Him who was to come. Such remnants existed in the Jebusites and the Hittites, as well as the Hivites. And it is not impossible that Melchizedek, King of Salem — that is of Jebus — had a sense of the significance of his act of bringing forth bread and wine to Abram when he returned from the pursuit of Chedorlaomer — as representing power and support from the Divine. It would add a new beauty to the literal story if we could think that he knew to some extent what his words meant, when he said: "Blessed be Abram of God Most High, possessor of heaven and earth; and blessed be God Most High, who hath delivered thine enemies into thy hand."

The children of Heth, or the Hittites, were no doubt among the most enlightened, as well as decidedly the most powerful of all the remnants of the Ancient Church in the land; and with the thought in mind that possibly they recognized in Abram — now Abraham — the line in which the representation of the Lord was to be continued, it is interesting to read again the account of their generous treatment of him in Hebron. When they said: "Hear us, my lord; thou art a prince of God among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sep-

ulchre, but that thou mayest bury thy dead," did they know that in the line of Abraham was to be raised up the church that was perishing with them?

If these things were so, it appears again not impossible that among these intelligent remnants of the Ancient Church were written as a part of their Word the first representative accounts of Abraham and his family, which were afterward woven into the narrative of our Word.

But we are hardly at liberty to suppose that with Abram himself there was any intelligent knowledge of the meaning of the representation. The genealogy of the tenth chapter of Genesis, we are taught, describes the decline of the Ancient Church through tribes that became more and more external, until in Terah, the father of Abram, spiritual worship ceased, and gave place to the worship of representatives which had to them no spiritual significance, for the sake of natural benefits alone. Therefore, however precious the story of Abram's life may be, because of its representation of the early life of the Lord, and however much the more intelligent remnants of the church may have seen in it, to Abram himself and to his descendants the incidents of his life appear to have been important solely as indicating the Divine favor for them personally, and the establishment of a covenant with them. The holiness which angels and wise men may have perceived in the representation of these Divinely directed incidents, Abram and certainly his descendants turned into a sense of personal holiness and superiority inherent in themselves. No doubt there was a Providence both over the incidents themselves, and over the preservation of them — perhaps also with a sense of holiness from the interest of the angels in the Divine life represented by them — even until they were put into their perfect form by the latest inspired writers. A similar sense of holiness we may suppose to have attended other incidents in the history of the nation, Divinely directed for the sake of the representative meaning. And this holiness — ascribed indeed to themselves personally — was a means of preserving and forming the materials of the sacred record, till perfect inspiration shaped them to the Lord's own purpose.

We are taught that there was such a sense of holiness resulting from the presence of angels, and their perception of the things represented, in the sacrificial worship established with the Israelites. There had been some reception of holy spiritual thought and feeling in sacrificial worship, in the declining days of the Ancient Church, with those who understood what the sacrifices represented. With the family of Abram there was nothing of this, but the sacrifices themselves were holy; and there was a strong sphere of holiness about them which the worshippers felt as a sign that their worship was acceptable, and which caused a natural feeling of exultation. It was of the first importance, in order that there might be even this connection between the heavens and the earth, that the sacrifices should be so directed that in all points they might be representative of the Lord's saving and regenerating work, for it was the recognition of this that made the angels' presence possible; and therefore it was that the order of those sacrifices was so minutely prescribed by the Lord. They were not new, but the Divine regulation of them was new, for the sake of their full representation of Divine things.

Besides the histories and the ceremonial laws, the Word of Israel contains psalms and prophecies. The collection of sacred songs appears to have been begun by David, who was himself the sweet psalmist of Israel. He was a singer from his youth, but in singing the sacred songs, he said, "The Spirit of Jehovah spake by me, and His word was in my tongue." He knew what he sung as other men sing, and what he sung from the Spirit of Jehovah — which was so full of holiness that he himself reverenced it, as he was honored by it. And to David's collection were added other psalms from time to time, all called David's psalms, because they proceeded from the same Divine influence, and told the story of the emotions of Him whom David represented.

Of the prophecies, we need only remember how often they are expressly said to be the Word of Jehovah to the prophets; and here the common idea that this is only a figure of speech for a perception from the Divine, seems wholly out of place. However true it may be that the most ancient people had

such perception, and received thus the Word of the Lord, it was foreign to the nature of the Israelites, to whom the inspiration and the holiness were in the words alone. Swedenborg's statement that the prophets heard the words spoken in their ears by spirits who were filled with the Spirit of the Lord, is in accord with the nature of the times, as the other view is not. There are also historical statements in the writings of the prophets, which no doubt took form under the Divine inspiration, and with a sense of holiness from the Divine, like the other histories of the Word.

Through the whole period from Abram to Caiaphas the Spirit of the Lord was preparing materials and moulding them into a representative account of the Divine work which He would do in redeeming and saving men. It was a story of the utmost interest to the heavens, as thus presented to them by the Lord, preserving in them the hope of His coming, a true knowledge of what He would do, and of what He would have them do to cooperate with Him. The formative inspiration made use even of evil men to present its sacred story — men who understood the words they spoke very differently from Him who inspired them, and who appropriated to themselves the holiness of their utterance, and gloried in it. The last instance of this kind was in the saying of Caiaphas, of whom we read that "being high-priest that year he prophesied that Jesus should die for that nation, and not for that nation only, but also that He should gather together in one the children of God that were scattered abroad." A wonderful scene that was! in which He in whom was the fulness of the Divine Spirit from inmosts to outmosts — almost completely glorified by it — stood before the evil priest who was in Aaron's place, and who thought only of evil to the Lord and of a uniting of his own nation for worldly supremacy, and yet, moved as to his utterance by the same spirit that filled the Lord, predicted the triumphant gathering of the spiritual church of God, through the Lord's victory over self, and laying down the life of self! It is instructive in many ways, but its chief value for our present purpose is in showing how the spirit of prophecy, which was the inspiring influence

throughout the whole period of Bible formation, survived to the last moment of the existence of the Jewish Church.

From the moment the Lord was slain — the representation of Whose redeeming work was the life of their church, and the source of all holiness in it — the kingdom of God was taken from them and given to a nation bringing forth the fruits thereof. The Holy Spirit, then proceeding from the Lord Himself, brought to the remembrance of His disciples whatsoever the Lord had said unto them and whatsoever He had done, and Itself told the Gospel story through them. The Lord also showed to the beloved disciple in vision what would befall His church in the last days, and the new and everlasting beauty with which it would be restored; and here the period of Bible formation was ended. It was ended because the Bible was now complete — in that it contained locked up in its representative stories the whole story of the Divine Humanity with its endless possibilities of salvation to mankind; and also the whole story of man from his infancy in the garden to his wise old age in the Holy City of the Lord. It was complete because also the period of childhood and of the formation of ideals was passed, and it remained to work out those ideals in the full manhood of the race; or, in other words, it was complete because the time was past for speaking in proverbs which merely represented the Divine, and the time was come to see the Infinite Father plainly in our Lord, and to come into living union with Him both in the inmosts and in the outmosts of human life. In the progressive attainment of this union the inner meaning of those representative Scriptures which He fulfilled will be for daily bread — the meaning whose unseen presence in them gave the Scriptures their holiness. We shall follow the Lord in His regenerating work, undoing the perversities which many generations have built into the character of the race, until once more the love of the Lord which is life to humanity will be received innocently as in the infancy of mankind; and when that comes to pass, the Divine Love will be seen not only in its creative work, as in the olden time, but also in its tender redeeming work, suffering everything for those it loves. And all this unselfish-

ness and tenderness will be seen in contrast with the enormous and dreadful evils which man has wrought in wilfully departing from God. Surely we may hope that the warning never will be forgotten, but will stimulate the race in its wiser years to the diligent study and faithful living of that Holy Word which is the revelation of God, and which made flesh is God with us in Divine Humanity.

Newtonville, Mass. JOHN WORCESTER.

AN INVOCATION.

For the dedication of the National Chautauqua grounds at Washington, D. C., Miss Mary A. Lathbury wrote the following hymn.

WE plant this seed in thy dear name,
Lord of all life,
We cannot know if tender dews,
Or storms of strife —
If summer sunshine, frost, or fire
Shall be its food:
We know the cradled seed is thine,
And thou art good.

What does it hold, this seed of God?
An infant vine?
Shall truth bud, blossom, ripen here,
And yield its wine?
Is it a corn of wheat that drops
From out thy store,
To bear a hundred fold of bread
To feed the poor?

Lord, in Thy garden walk at morn,
At noon, at night,
And shine upon Thy servants with
Thy face of light.
And if at morn, at noon, at night
Upon this seed,
Thy love and care shall fall, then we
Are blest indeed.

THE ORDAINING FUNCTION.*

THE existence of the office of the priesthood depends upon the possession of the proper qualifications for the wise performance of its duties on the part of the priest who ministers, and the recognition of these qualifications on the part of those to whom he ministers. The relation of these parties to each other is a mutual and reciprocal one, grounded in confidence, affection, and respect. Nothing is more hurtful to the well being and progress of humanity than the idea that one class of men possesses some Divine right not possessed by another. The prevalence of such an idea is more hurtful in the Church than it is in the State. It is true that the power and ability to exercise any function come from above — they are God given — but their recognition must come from those for whom the function is exercised. This is as true of the priesthood as of any other office.

The performance of the uses of the priestly office carries with it all the rights and privileges necessary to such performance. If the uses are clearly recognized there will be but little question as to the right to perform them. In the human body each organ or member performs its function as a part of the whole body and for the benefit of every other part and with the coöperation of every other member and organ, although each one has its distinct function. This is according to Divine order and is for the sake of harmony. In a perfect state of order such as prevails in the heavens, there is such a unity as to produce harmony and mutual action, all working together for the good of the whole. There is no question as to the fitness of one member to perform a certain use. All recognize each other. Now if such a state of order prevailed on earth, especially in the church, there would be no question of the right of any one to exercise a particular function. By common and mutual consent, each one would come into his proper place and perform his true function.

*A Paper read before the Ministers' Conference, at Wilmington, Del., May, 1891.

But this involves a degree of perfection that does not exist on earth. The church is composed largely of unregenerated or partially regenerated human beings; consequently, all men do not come into true order, or find their proper places, or perform the uses for which they are best fitted.

The church, as an organized body of men, is intended to promote human regeneration and to provide for instruction in the knowledge of heavenly and Divine things from the Word of the Lord. This is done through various instrumentalities, but principally through the priesthood, or by men prepared to teach and to lead men in the way to heaven. This use and the function are generally acknowledged in the church; but the question as to who shall exercise the functions of this office or who is properly qualified to do so, has often been a subject causing difficulty and dispute. Various means have been employed to determine this question. No one ought to claim the right to decide it for himself, or to thrust himself into the priest's office. He must be recognized as one properly qualified to exercise the function. He may have mistaken his calling. On the other hand, owing to disorderly states and conditions, men may fail to receive that recognition which their abilities deserve, while others less qualified, and perhaps unfitted, may fill their places. Human judgment is not infallible; nevertheless, freedom to choose who shall serve them in the priestly office must be left to the people. As the office of the priesthood, however, requires preparation, it is obvious that those only should be admitted into it who are properly prepared and qualified. This can be best ascertained by those who prepare them and qualify them by instruction and training. This rule of determining the fitness of candidates for office is that which generally prevails in all the professions and even in the common employments of life. Those who thus instruct and prepare others ought themselves to be well qualified to perform this service, but they can only certify to the qualifications of candidates for the office of the priesthood so far as they have had opportunity to judge. It still remains for those who desire a minister or pastor to serve them to call him. This call should finally determine whether

he be inaugurated into the priesthood by the laying on of hands, which is an ultimate form of order representing the communication of power.

This rite or ceremony is a holy solemnity which ought not to be lightly performed or without the sanction of some body of the church in which the function is to be exercised. And it is to be here premised, that the church in its larger form will be composed of a number of single congregations, societies, or parishes, by whatever name they may be called, and that the voice of a single church or congregation may not be sufficient to decide the question of general fitness of a candidate who may be called to serve different parishes at different times, or to become a missionary to different communities in a large territory.

The ordination into the office of the priesthood, therefore, should not be for the pastorate of a single society, only, or for a special or particular use, or for a limited time on a prescribed territory, but with the power and authority to perform various functions, as the person ordained becomes fitted and qualified to perform them — there being a variety of uses in the office, for different ministries as well as different kinds of societies in the church calling for their exercise.

As to the exercise of the function of ordaining men or inducting them into the office of the priesthood, the power to exercise it resides in the church and not in an individual — the church in its organized form delegating this power to some one of its functionaries who has already been ordained. In the order which now prevails generally in the New Church this function is exercised by certain priests or ministers called General Pastors or Ordaining Ministers, who act for a general body of the church, and in its name and by its authority. The act of ordination is an act of the church and not that of a private individual. The right to perform it ought not to be claimed by any one; nor ought it to be assumed that the ordaining function or power resides exclusively in the office of a General Pastor, or Bishop as he has been called; and that after he has become a General Pastor, or has been set apart or consecrated to this office, he may ordain

others, without the sanction of the general body of the church with which he is connected, as he would baptize or administer the Holy Supper, without a special sanction for each act of administration. If the power be thus exercised, it will become arbitrary, and the act of the individual, although he be an official, will not be the act of the church.

The administration of the sacraments of the church, which are of universal use and are received by all alike, and the preaching of the Word, which is also of universal benefit, and is universally received, are ministries of use to the church and its members quite different from the exercise of a function by which authority is conferred upon a single individual and he is invested with an office in the church. If a General Pastor goes so far as to choose and set apart or consecrate a priest or minister for the office of the General Pastorate, without the sanction of the general body of the church of which he is a member, he acts without the authority of the church in filling an office and delegating a power.

"The person to whom an office or a duty is delegated cannot lawfully devolve the duty upon another, unless he be expressly authorized so to do." "Delegata potestas non potest delegare." This maxim holds good in ecclesiastical affairs, as well as in civil affairs. Its observance will prevent the abuse of power.

It may be thought that there is no need for the exercise of the ordaining function by any one priest or order of priests; that any minister or several together may perform the act of ordination and that even laymen may do it. We admit that in the origin of the priesthood, in the very beginning of an organization of a church in countries or places remote from centres where it already exists, the whole body of people may unite and designate one of their number as their minister or priest, and inaugurate him into the priesthood. This one, thus inaugurated, will represent the priestly function in that body of people, and from him, as such representative, others will be ordained to the office. After a church has been established, however, and a priesthood inaugurated, order requires that those who are in the use and possess wisdom and experience above others,

shall determine who shall be admitted into the office and perform its duties. New beginnings may of course be made even where the church has already been established, especially if the church organization has fallen into a state of disorder or become corrupted by bad rulers. It is assumed, however, that such necessity will rarely exist, and that hereafter errors and disorders may be corrected without revolution or secession.

We argue, then, from the above premises, that the ordaining function belongs to the office of a General Pastor, because one who properly fills that office represents more fully and embodies more perfectly the united wisdom of the church over which he presides. It is not to be understood, however, that this office has no other use pertaining to it than that of ordination by the laying on of hands. Nor is it to be denied that one or more pastors or ministers may unite in the performance of this act where the office of the General Pastorate has not yet been established or recognized. As the church comes into more perfect order it will be acknowledged that offices in the church exist for the sake of use and not for the exercise of power without regard to use.

In order that spiritual uses, or those which regard the regeneration and salvation of men, may be properly performed through human mediums and instruments, it is necessary that wise men, instructed in the knowledge of Divine truths and skilled in the administration of those things which relate to the Divine law and worship, should be chosen to perform them. This is according to Divine order in the heavens, and the church on earth should, as far as consistent with human freedom, endeavor to come into the order of heaven.

As to the choice and appointment of a General Pastor, this should be made by the body in which he is to perform his function and over which he presides. But as his function is not necessarily limited to one general body, and he may be called upon to exercise it beyond the body that chooses him, and for the largest general body of the church which extends its operations over the whole country or nation — as indeed pastors or missionaries may do, this choice or appointment

should be sanctioned by the largest body of the church, and approved by those who are already in the General Pastorate, and have learned to perform its duties with wisdom and discretion. By this method the general approbation of the whole church is obtained for an incumbent of this office, whose wise administration of its affairs will affect the good of the whole church. At the same time the unity of the church is preserved, and its ministers and priests are bound together in a universal brotherhood, looking to a common end, having the same general law to govern them, and working in the spirit of loyalty and obedience to their spiritual Mother for the sake of the regeneration and salvation of their fellow men.

Brookline, Mass. WILLARD H. HINKLEY.

THOUGHTS.

SWIFT through the distance, winged with pleasant fancies,
My thoughts I send to the dear friends I love:
Bearing affection's golden chain, whose clasping,
Links soul to soul, — life here to life above.

Our Father's life is ours, in richest measure;
And He is Love itself, for "Love is life."
So should our lives be ever Love's exponent,
Uplifting, helping, free from wrong or strife.

Thought knows no space nor time; true as the magnet,
When one with Love, it seeks and draws its own;
And soul meets soul in tender, sweet communion,
Such as mere earthly natures ne'er have known.

O'er hill and vale my thoughts will range afar;
No bonds to hinder them upon their way:
And Memory's leaves shall bear this precious record,
With friends beloved, my soul has been today.

Lancaster, Mass. ANNIE M. L. CLARK.

WHAT IS CORRESPONDENCE?

THE doctrine of correspondence is a doctrine of the relation between matter and spirit. This doctrine, as we have it in the writings of Swedenborg, is a statement of fact; and first of all the fact that a world of matter and a world of spirit exist entirely distinct from each other, yet inseparably united. It is this distinctness, and, at the same time, inseparableness that makes the study of the relation between matter and spirit both so difficult and so necessary.

The doctrine of correspondence is different from, though in agreement with that common sense, or common perception of mankind, in all ages, of a certain important and beautiful relation between things in outer nature and things in the inner world of mind, which the Greeks have named for us "analogy." The failure to recognize clearly this difference, as well as agreement, has caused a confusion of thought and error of opinion that have prevented many in the religious bodies around us from making use of the doctrine of correspondence in reading the Bible. Butler's "Analogy" and Drummond's "Natural Law in the Spiritual World" are good examples of what gifted men can do with the knowledge the world has of the analogy between the natural and spiritual worlds. But these books are evidently products of the work of the poetic faculty with material more or less in every man's possession. The doctrine of correspondence, on the other hand, rests on a different basis. It does not appeal to the poetic imagination especially, but to all the senses and faculties of the human mind, and ultimately to reason itself. The basis of fact upon which the doctrine of correspondence rests is the experience Swedenborg had in living consciously and fully in both worlds at the same time. In other words, while living in this natural world by means of his bodily senses, he was at the same time living in the spiritual world by means of the conscious and full activity of the senses of his spiritual body. In this double consciousness and life he could observe and study the facts

and laws, the nature and constitution of the spiritual world, and at the same time keep in view the natural world. In this way he learned how they are related.

It would be out of place to stop here to argue the credibility of Swedenborg's claim of such experience. It may be proper, however, to suggest that his claim can only be substantiated by the agreement of what he says with reason. Assuming, therefore, this basis of fact, we come to the question, What does the doctrine of correspondence give us that is new and serviceable? It may be said in general that it gives a new and more complete view of the universe; it gives us a new and efficient means of reading the world and the Word of God by enabling us to distinguish and to connect in clear, rational light the three modes of existence — natural, spiritual, and Divine.

In order to lay a suitable foundation for the study of our subject, I have collected some of the direct testimony of Swedenborg as to the existence of the spiritual world, as to the fact of correspondence, and as to what correspondence is. This I will proceed to give in his own language.

About the existence of the spiritual world, he says:

> It has been given me to be in the spiritual world with angels and at the same time in the natural world with men, and this now for twenty-seven years. (T. C. R. 851.)
>
> From what I have seen for so many years I can declare that in the spiritual world . . . there is every single thing that there is in the natural world. (T. C. R. 794.)

As to the fact of correspondence, he says:

> It has been given me to know by a great mass of experience that in the natural world and its three kingdoms, there is nothing at all that does not represent something in the spiritual world, or does not have there something to which it corresponds. (A. C. 2992.)
>
> That there are such correspondences has become so familiar to me for many years that hardly anything is more familiar. (A. C. 2998.)

In attempting to give the meaning of correspondence in Swedenborg's own language, we are met by the difficulty of

finding a single statement, or only a few statements, that adequately present the idea; and the difficulty is inherent in the subject, for correspondence is a creative relation. It is a law of existence as well as of coöperation. I have selected the following:

It is a universal law of correspondences that what is spiritual fits itself into the use which is its end, and actuates and modifies the use by heat and light and presses into it by the means provided until it becomes a form subservient to the end; and in this form the spiritual pursues its end, the use puts in operation the cause, and the natural gives the effect. (D. S. II., 3.)

That the end, cause, and effect, may follow in order and make one thing, the effect must correspond to the cause, and the cause must correspond to the end. In order that the end may produce the cause, it must take from the region where the cause is the means at hand by which the end must make the cause; and that the cause may produce the effect, it also must take from the region where the effect is the means at hand by which the cause must make the effect: these helping means are what correspond. (A. C. 5131.)

It must be known that the natural world exists and subsists from the spiritual world, just as the effect from its efficient cause. Whatever exists in the natural world from the spiritual is called a correspondent. (H. H. 89.)

Between spiritual things and natural there are correspondences, and those which exist from spiritual things in natural ones are representations. (A. C. 2987.)

So all natural things represent those of the spiritual to which they correspond; indeed the spiritual also represent those of the celestial from which they are (derived). (A. C. 2991.)

It follows that the visible universe is nothing else than a theatre representative of the Lord's kingdom, and that this is a theatre representative of the Lord Himself. (A. C. 3483.)

A careful study of the above passages gives the idea that the universe is one thing, that its soul is God and its body the world, or all finite existence. A wider and deeper study of Swedenborg's writings enables us to go further into particulars. In the light of such study we get the more definite idea of God as a Divine Man in whom we dis-

tinguish the three essentials of love, wisdom, and use. His love is love of a free, conscious recipient. His wisdom is the wisdom of this love and all the loves included in it. His use is the activity of His love and wisdom in accomplishing His purpose. The free, conscious recipient, the object of His love, is a heaven of angels; and love of a heaven of angels contains in it love of all the conditions of the existence of such a heaven. These conditions are in general the natural and spiritual worlds. Love seeks a return, and feels the joy of its life in that return. This joy is a joy in the perception that the fullest return is a necessary part of the fullest reception. With this thought in mind we can look upon the universe outside of the Divine Man, or the Lord, as one growing organism so made and sustained as to receive and return the life of love. But love in itself is infinite, in other words it is in itself the source of all variety and can only be satisfied by an infinite variety of recipients and by an infinite fulness of reception and reciprocation. This variety and fulness of reception and reciprocation must be realized of course in the heaven of angels which is the chief end of the Divine love, the variety in the number of angels and the fulness in the organization of heaven. True love is always in the effort to give itself fully to another. So the Lord is constantly in the effort to give His love infinitely to every angel and thus to the whole heaven as an organized body. From the individual and collective reception of the Lord's love, the life of heaven is such that each gives his own love to all, and all give their love to each; and this is done in free acknowledgment of the Source of the love which is the life of all. In this way the end of the Divine love is accomplished. But the love of this end has in it the love of all the means to the end, and as the end is infinite — namely, infinite reception and reciprocation — the means are progressive. The activity of the Divine love in this progressive field of means is creation and perpetuation. The order of progress is from inmosts to outmosts, and from outmosts back to inmosts. This order of progress from means to means forms a complete circle of life, the successive stages of which are called degrees. The law

here is that the love of a certain means is love in that means, or that degree. The love of the first and universal means of giving itself to what is outside itself is love in the spiritual sun. The love of a further means of giving what is in this sun to what is outside of it is love in the spiritual atmospheres, and is called spiritual heat. The love of the means of giving what is in these atmospheres to something outside of them is love in the natural sun.

Then we have the natural atmospheres as means of conveying the heat and light of the sun to the solid earth and the objects on it. On reaching the earth we reach the outmost degree of the circle of life, and from it we begin the ascent back to the Divine. We may note in passing that each of the above steps grew out of the preceding — each represented the preceding on a lower plane of existence. Each corresponded to the preceding. Each was an embodiment of end, cause, and effect. In the spiritual sun, for example, the end was the transmission of life from the Divine. The cause was the wisdom of this end — in other words, the wisdom of the love striving for the end, or what this love formed in the region of cause. The effect was such an organization of substances as by their activity could be the source of the atmospheres — the bearers of heat and light. This, perhaps, is enough to give some idea of correspondence as a creative relation. The doctrine that the natural world corresponds to the spiritual brings us directly to the relation between matter and spirit. It is easy to see in a general way that the results of man's labor on the earth correspond to his affections and thoughts. The house exists from the desire and thought of the man who made it. It is a representation and a correspondent of this desire and thought. It is an effect in which the desire is the end and the thought the cause.

This, perhaps, is clear enough, but the doctrine of correspondence goes farther. It says that the house as a thing in the natural world corresponds to something in the spiritual world. We have said truly that the house corresponds to the thought and desire of the builder. But in saying this, does the doctrine of correspondence say anything that is new? I

think it does. Not of course in the mere statement that the house in wood and stone corresponds to the house in the thought, and the house in thought to the house in the desire, but in the new meaning it gives the terms thought and desire and in the new view it opens of the relation between the three things — house, thought, and desire. Let us try to get before us more clearly just what takes place in the building of a house. To ordinary thought the statement that the house corresponds to the thought and desire seems to be one of those innocent truisms that leave us just where we were before. We naturally think that the house was caused — brought into existence — by the action of the men and machines that do the work of building. But the doctrine of correspondence says that the thought is the cause, and the house is the effect. But let us observe that action itself is an effect, and corresponds to thought and desire. One of the difficulties of correspondence is the marvellous way in which mediate ends, causes, and effects are combined, so that in attempting to distinguish the main end, cause, and effect we get into a very complicated situation. This difficulty is increased by the fact that all the ends, causes, and effects that we are fully conscious of are, in the actual system of things, mediate. And it is just here that the doctrine of correspondence comes to our relief. Swedenborg, with the peculiar advantage of his experience in the spiritual world, added to his extraordinary rational development, was enabled to make generalizations which would have been impossible for the unaided intellect to make. His widest generalization is that the Divine is the region of ends, the spiritual world the region of causes, and the natural world the region of effects. And it is this relation of end, cause, and effect that makes the universe one thing. This is another way of saying that the natural world corresponds to the spiritual and the spiritual to what is Divine.

To understand correspondence it is necessary for us to become aware of the fact that we really, though not consciously, live in three worlds at the same time, namely, the world of ends, the world of causes, and the world of effects. In other

words, we are so constituted that we can receive and pursue ends, we can see and arrange causes, and we can combine and determine effects. Let us try to see just what and where the end is in the case of the house. In the first place it is plain that it must have been in the mind of the builder before it was in the house, and in the mind of the builder it was in the form of desire. But the house was not desired for its own sake, but for the sake of a life in it. From this point of view the house appears as a means of giving definiteness and form to the life of the builder. In this life, the end for which the house was built is realized. This life in itself is the same thing in kind though not in form in the house that it was in the desire for the house, and life in itself is love. We can think of love as a striving to reach an end, and when it reaches the end it is still itself, but itself in a special form. From this it can be seen that the doctrine of correspondence gives us a new conception of end, namely, a concrete instead of an abstract conception.

Turning now to the thought of a distinct region of ends, and keeping in mind that the words, end and love, mean essentially the same thing, and further that love in itself is Divine, we are led to consider how it is that man can be in this region of ends, or can be a recipient of love. It is sufficient for our present purpose to call attention to one obvious way by which each human mind is kept in the region of ends, or in the current of love; which is by contact with other minds. And it is important to notice that the first act in the building of a house is the act of making a selection among the ends of life, in that field of ends which we have in common with those around us. But the mere fact of receiving into the mind the end in the form of a desire for a house is insufficient, it lacks definiteness and form. This brings into requisition the region of causes. Causes are in themselves merely more definite ends, but they are ends not in desire but in thought, in other words they are not varieties or affections of love, but are forms of truth. From this region of causes, the end selects those that are suited to it, or those that correspond to it. It is difficult for us to distinguish clearly the re-

gion of ends and the region of causes, but according to the doctrine of correspondence they are entirely distinct. Let us try to see this. Imagine an emigrant, of ample means and good business capacity, with wife and children, on the way across the ocean to this country. The country is unknown, neither his location nor his business is settled upon, but he loves his wife and children, and is coming over here to make a home for them. He feels a striving or a longing for a life with his family in a comfortable home. But he has no definite thought as yet about a house, about its location, its cost, its size, the number of rooms, their arrangement, etc.

The striving or longing he feels is the actual striving of his love to reach its end, which is life with his family in a home. When he lands, chooses his location, builds and furnishes his house — now, for the first time, he can enter upon the enjoyment of the life which is the end he has been striving to reach. The love which was once a vague striving is now life of a very varied kind. This life in the house is the end for which the house was built.

While the emigrant was on the sea, he felt this love of a life in a home, more as a blind force impelling him onwards. In his state of ignorance and uncertainty as to the future, he had no definite thoughts about the life he was seeking. He was in possession of his end, but was not yet in the region of causes. When, however, he lands, travels from place to place, studies locations and weighs the advantages of each, he comes into a new field. His mind is occupied with sense pictures, he is hardly conscious of his main end. His mind is busy with a new kind of activity. He is forming from his impressions thoughts about the new country. This life of thought is an altogether different thing from his life on the way over the sea. That was a life of feeling, this is a life of seeing. Then, the emigrant projected his states of feeling into the future and saw them as an end to be reached, but saw scarcely anything of the circumstances of the end; but now, he sees circumstances and his chief activity is combining impressions. The difference between these two kinds of activity is the difference between receiving life and forming it,

it is the difference between being in affections of love and being in thoughts of the understanding, and more to our purpose it is the difference between being in the region of ends and in the possession of an end, indeed, actually being an end; and being in the region of causes and selecting causes, which is another way of saying selecting mediate ends which correspond to the main end. As the new-comer looks around upon the strange circumstances, as his sensations are crowded with new impressions, and his mind is busy putting thoughts together, what do you suppose is the life of all this activity, or whence and how does this activity arise? Here we have our whole case. At this point the doctrine of correspondence affirms an eternal difference between that which is and that which forms, further, that that which forms, is itself a form of that which is. Applying this to the case before us, we say, among all the impressions and all the thoughts which make up the clear conscious experience of this man, only those are taken into full possession that correspond to his main end, for the man is really for the time the love of this end. Therefore this end is what determines what thoughts he will accept and make an active and conscious part of his life, and the thoughts so accepted are really derived forms of the end, they exist from the end and in and by means of the forming faculty of his mind, they are essentially thoughts about the life of his love in its end, in other words it is the life of this love in the form of thought. When now this love, or the end of life in a home, is fully formed in the thought, then we can say that the end has produced the cause and the cause now sufficiently corresponds to the end.

But this cause is the life, or activity, or striving of love in the man's understanding, or thoughts, in other words it is the man's love or life in the cause but not yet in the effect, and to be life in the effect it must be life in bodily action and speech in a house. The house itself is a form in which certain materials are arranged by the life of the end in the cause, which is in form a plan, but is essentially thought, and from the cause in the first of the series of efforts, namely, bodily action.

But the house is the ultimate effect of the desire for a home. The house is the product of the cause, and corresponds to the cause and also to the end.

The essentials of the doctrine of correspondence are involved in this illustration of the house, but there are certain aspects of the subject that are exhibited by the correspondence of animals and plants. In the case of animals and plants their structure and mode of production are too little known to make them fit illustrations of the existence of natural things from spiritual, but on the other hand, they illustrate most beautifully the correspondence of function and the expression of affection and thought in natural forms. For example, study the habits and structure of a sheep and you will get a perfect picture in natural form of the life of innocence, or study the structure of a cedar of Lebanon, and you will get a true idea of the way in which the rational mind arranges its materials. Indeed a sheep is most fully described by saying it is an affection for the life of innocence. This affection is its soul and it is what formed the sheep, in other words a sheep corresponds to innocence, that is, it is innocence in a natural form. And the highest use of a sheep is to give us a picture of what innocence is. So the cedar of Lebanon is an affection in the effort to form the materials of its life in distinct and successive planes. It is this effort which forms the tree, in other words, the tree is a form of this effort. So the rational mind is a form of the effort to arrange the thoughts of the mind in their right relations, and to put each thought in the plane or degree of the mind where it belongs. This correspondence between the cedar and the rational faculty is expressed by saying that the cedar corresponds to the rational faculty.

Now the importance of knowing such correspondences is that such knowledge enables us to raise our thoughts and thereby our lives to heaven. The Bible is written by means of such correspondences. In other words, when the Bible uses the word sheep, the interior meaning is innocence or love to the Lord from the Lord, and in the highest and special sense, it means the love of Jesus from the love of the Father for the work the Father gave Him to do.

So when cedar is used in the Bible the rational faculty is meant. In the highest sense the rational faculty of the Lord while on earth. In this way the doctrine of correspondences enables us to see the divinity of the Bible, and to understand with certainty what it means.

In view of this relation to religious life and the reading of the Bible, it is a matter of the greatest importance to understand the doctrine of correspondence as a universal law both of expression and of existence.

Cambridge, Mass. LEWIS F. HITE.

"THE SPIRITUAL SENSE OF DANTE."*

IN view of the prevailing materialistic tendency of thought at the present time, it is encouraging to find a public writer recognizing a "spiritual sense" in any thing; but when the writer is one who holds the position of Dr. Harris, among the deeper thinkers of our time and country, and his topic the great religious poem of Latin Christianity, the "spiritual sense," so inquired into, becomes a subject of more than ordinary interest, and especially so to the mind of a New-Churchman.

In the brief but very complete and in every way interesting treatise by Dr. Harris, on "The Spiritual Sense of Dante's Divina Commedia," we have a new interpretation added to the long catalogue of the explanations of Dante, dating from the poet's own statement of the four ways in which a poem is to be understood: "There is in a poem a literal, an allegorical, a moral, and a mystical sense." (Dante's "Convito" Ch. I.) But it is in neither of these senses that the new interpretation here offered us consists. Rather we must call this of Dr. Harris's, the philosophic interpretation, or that of the ground or the "supreme principle" in the knowledge of which consists, according to our reviewer, the "angelic

* "The Spiritual Sense of Dante's 'Divina Commedia,'" by W. T. Harris. New York. D. Appleton & Co. 1889.

knowing" itself, as well as the genuine poetic and prophetic faculty.

The "spiritual sense" which the writer here discovers, is that which is grounded in philosophy. "The Divina Commedia" he says "may be justly claimed to have a spiritual sense, for it possesses a philosophic system and admits of allegorical interpretation. It is *par excellence* the religious poem of the world. And religion, like philosophy, deals directly with a first principle of the universe, while like poetry it clothes its universal ideas in the garb of special events and situations, making them types and hence symbols of the kind which may become allegories."

Any poem that "exhibits a supreme principle operating in the affairs of a world, and hence exhibits a philosophy realized or incarnated," as it were "under the form of events and situations chosen to be universal types," may be said to have a "spiritual sense." The discovery of this spiritual sense therefore must belong only to philosophic insight, or to the mind capable of apprehending these first principles of things. But the poet's insight reaches farther than any formulated system of philosophy and the "art structure of the poem reveals a deeper spiritual sense than is covered by the Allegory." This art structure grows out of the poet's nationality, in Dante's case the Roman, as distinguished from the Hebrew and the Greek.

The Hebrew discovers the highest principle through the emotions of the heart; the Greek realizes it intellectually, as the pure or essential Form; the Roman experiences it as will or volition. According to the view of the absolute first principle as Will, each being in acting acts upon itself and thereby becomes its own fate. It creates its environment. The responsibility of the free agent is infinite. And here follows the interpretation, in the briefest form, of the deep ethical meaning of Dante's poem, as based on this poetic intuition of the supreme principle as will.

If the will of the free agent acts so as to make for itself an environment of deeds that are in harmony with its freedom, it lives

in the "Paradiso." If it acts so as to contradict its nature it makes for itself the "Inferno."

As the individual man by his will creates an environment through society, therefore his deeds are to be judged by their effect upon society, whether they reënforce the freedom of others, or curtail that freedom.

It is in Christianity that the perfect freedom and perfect responsibility of man is recognized, and this in the Doctrine of Hell as that of the complete return of the deed upon the doer.

A man can conjoin himself to the social whole or can sunder himself from it. He can on the one hand mediate himself through all men, placing his personal interest at the most distant part of the universe, and seeking his own good through first serving the interest of all others; or he can seek his selfish interest directly, and before that of all others, and in preference to theirs. Thus he can make for himself one of two utterly different worlds, an Inferno or a Paradiso.

It is on entering hell that Virgil informs Dante that here dwell the wretched people who have lost the "good of the intellect," meaning, according to Aristotle's doctrine of the highest good, the vision of absolute Truth and Goodness. The wicked do not see God. To them He seems an external tyrant, oppressing them and inflicting pain on them. They are conquered but not obedient. "This state is hell, and even this is the evidence of Divine love when rightly understood."

Were God a formless abyss, as in the Oriental idea, all finite being would be lost in Him, and all rebellion or imperfection would constitute annihilation. But with a Christian idea of God as pure Form the finite can subsist as real and true substance, and God in protecting the absolute free will of the individual gives him immortal existence, even in hell. Hell is the alienation from God but not annihilation. It arose with the creating of finite things and their limitations, and it will exist as long as the finite is created — that is eternally.

Before me [says the inscription over the gate of hell] were no things created but eternal: and eternal to endure. . . . Hell there-

fore signifies the continuance of free will, supported by Divine Grace. . . . It is a state of rebellion against the Divine world — order — the individual seeks his selfish good before the good of his fellowmen and instead of their good. Accordingly he wills that humanity shall be his enemies. . . . The contradiction hence arising exists in the shape of pain and hellish torment.

The sinner is in hell because he looks upon his own pain, not as produced by his own freedom, but as thrust upon him undeservedly from without. . . . Could he see that his pain comes from his own act of freedom, from his opposition to the social whole, then he would welcome pain as the evidence of his own substantial participation in his race and in the Divine Being. Then he would be at once in purgatory, and all his pain would become purifying instead of hardening to his soul. . . . In purgatory the individual looks upon society as the centre and measure, and strives to rid himself of his selfishness. He struggles against the lusts of the flesh and the pride and envy of his soul. Such lusts and passions now seem to him horrible when they arise within him, and this is the torment of purgatory. In purgatory all pain and inconvenience, all the ills of the flesh and of the soul are made means of purification, means of conquest over selfishness.

I have quoted thus abundantly from Dr. Harris to illustrate what he means by the art structure of Dante's poem. This consists of the threefold world of will exercise: man at enmity with society and suffering from the evil without; man at enmity with himself and suffering from the evil recognized as from within, or from the absence of his own freedom; man at peace with himself and with his fellow man. In the second — the purgatory — we see the struggles endured in spiritual temptation; the being faithful unto death in the hope and confidence of final victory. In the last the final victory and peace of heaven itself. Thus the poem is eminently the Christian epic; it is the great poem of salvation — of the restoration of man to the true *salus*, health, or the Divine order of things. That the ordinary reader would see, in the various scenes depicted by Dante in hell and in purgatory, the representation of these deep-lying principles is not to be supposed. The question might arise whether, as philosophically-defined principles, the poet himself ever saw them, and whether,

therefore, they are not read into the poem by the philosophic insight of the interpreter. There would be nothing in the latter supposition inconsistent with the true "spiritual sense" of the poem, provided the characters and scenes introduced are such as really belong to the hells and to the intermediate and the heavenly worlds; for, given any fact of nature or of humanity, which is true in its own plane, it must contain depths of spiritual meaning far outreaching any knowledge possessed by the narrator of the fact itself. In seeing, therefore, the spiritual meaning of Dante, Dr. Harris is really penetrating not so much into the poet's individual meaning as into the Divine meaning itself of the great facts of an eternal hell, an intermediate world, and a heaven. These he interprets according to the philosophic system which he sees underlying all Christianity. It is interesting to read Dr. Harris's description of the change which his own feeling toward the man Dante undergoes, regarding him first as "more of a fiend than a man" and at length "struck with the apt correspondence between the punishments of the 'Inferno' and the actual state of mind of the sinner on committing the sin." The conviction arises that Dante has done nothing arbitrary — that what seemed at first "his fertility of genius in inventing external, physical symbols for the expression of internal states of the soul" proves to be only the poet's deep sense of justice and truth to what he has actually observed in the world about him. Thence we come to recognize "the tenderness and divine charity of this world-poet and see his loving kindness in the very instances in which we at first could see only malignant spite or heartless cruelty."

More than this could hardly be said of the Word itself as the Divine Creator, or true World Poet, and we find it difficult to see wherein Dr. Harris draws a line between Dante's poem and Revelation itself. Perhaps he means, indeed, to draw no such line, but would regard both the Italian poem and the Christian Scriptures as alike the self-revealings of the Supreme Reason or Absolute Idea in the consciousness of the human mind.

The "angelic knowing" is according to Dante that of "pure

illumination; while men know by means of the symbolism involved in objects perceptible by the senses." The progress of human knowledge is, according to Dr. Harris, from that of the classification of facts to that of laws, and finally to that of principles or energies acting in the form of laws. Swedenborg defines it as progress through the three stages or degrees of: knowledge (*scientia*), intelligence, and wisdom; and as contemplating in these, respectively: effects, causes, and ends.

"Could a man become," says Dr. Harris, "so well acquainted with principles as to habitually make his knowledge a deduction from first principles, he would then know by 'pure illumination' as angels are said to know." In the passage of Dante to which Dr. Harris refers for illustration of this knowing, we do not see defined, although it may be symbolized, this deduction from first principles. What Dante actually says is in correction of those who have asserted that the angels "can hear, recollect, and will;" and he would describe, in its purity, that truth which men on earth see and teach only confusedly:

> These substances [the angels] since in God's countenance
> They jocund were, turned not away their sight
> From that wherefrom not anything is hidden;
> Hence they have not their vision intercepted
> By object new, and hence they do not need
> To recollect, through interrupted thought.
> So that, below, people do dream, awake,
> Believing they speak truth, and not believing,
> And in the last is greater sin and shame.
> Below you do not journey in one path,
> Philosophizing: so transporteth you
> Love of appearance and the thought thereof.
> And even this, above here, is endured
> With less disdain, than when is set aside
> The Holy Writ, or when it is distorted.
> They think not there how much of blood it costs
> To sow it in the world, and how he pleases
> Who in humility keeps close to it.

> Each striveth for appearance and doth make
> His own inventions : and these treated are
> By preachers, while th' Evangel holds its peace.
>
> — *Paradiso, XXIX.*, 76–96.

Any one will find here a suggestion of the passage of the Word where are described the "pure in heart who see God," and the little children "whose angels do always behold the face of My Father in heaven," and of those things which are "hidden from the wise and prudent but are revealed unto babes," and especially when by these infantile states, are understood, as Swedenborg explains, the innocence of the third or celestial degree of the angelic heavens. The angelic and human knowing is described by Swedenborg as progressing through three discrete planes or degrees — the natural, which is knowledge of effects and appearances of truth ; the spiritual, which is knowledge of causes or the spiritual laws controlling all natural phenomena ; the celestial, which is knowledge of ends, or what Dr. Harris calls the first principles. Swedenborg says of the several planes of the angelic knowledge :

> The thoughts of the angels of the highest or third heaven are thoughts of ends, those of the second heaven are those of causes, those of the lowest or first heaven are those of effects. . . . The angels of the lower heavens think about causes and about ends ; the angels of the higher heavens think from causes and from ends. (D. L. W. 202.)

The progress from the thinking from appearances, such as Dante describes as belonging to the lower or natural plane, to the thinking from ends which belongs to those "who rejoice in their unchanging view of God's face," finds illustration in the contrast drawn by Dr. Harris between the seeming cruelty of the hells when regarded purely as effect, or as ultimated in suffering and pain, and the mercy which is implied in their permission when viewed from the ends of Divine love in creating and preserving the freedom of man. As to the means of attaining this angelic knowledge of ends, or immediate vision of truth in first principles, Dr. Harris seems to restrict

this to the philosophic order of minds, or else of others to admit only the poets into the ranks of those enjoying this pure illumination. It does not appear from this treatise whether he regards the Word or the Christian Bible as the source itself of such illumination, or whether the life of regeneration in accordance with the revealed Word is the path into this highest light. He speaks, indeed, of this highest wisdom as being the gift of the Holy Spirit to those who are of the church, but he seems to use these terms in the Hegelian philosophic sense rather than in the strictly religious sense — the Holy Spirit being the Absolute Idea or the Supreme Reason realizing Itself objectively in the kingdom of God or the invisible church. In this infinite, immortal Church man reaches perfection and the knowledge of the highest truth, but as philosophy and not as religion or objective revelation; for religion according to Hegel is the truth in the form of mental representation or imagination, probably as the myth, while philosophy is the thinking of absolute truth, or the true in the form of truth. Dr. Harris says that this, according to Dante, is revealed and knowable:

> Well I perceive that never sated is
> Our intellect unless the Truth illumine it
> Beyond which nothing true expands itself.
> It rests therein as wild beast in his lair
> When it attains it; and it can attain it:
> If not, then each desire would frustrate be.
>
> — *Paradiso, IV.*,.124.

But, as philosophy, this is the self thinking of pure reason rather than the contemplation of a Divine revelation to a finite mind. Dr. Harris speaks of the "world view of Christianity" as that of "nature and human history as a revelation of Divine reason." To him Beatrice is the symbol at once of Divine knowledge, Christian theology, or revelation, and so of philosophy, because all these mean "the insight into a Divine Reason as First Cause," and as "Reason is Divine Human" the contemplation of this is the "vision of God." (p. 112.) But the doctrine of the Logos, or the Word, and of the opera-

tion of these both in creation and redemption as well as that of the Holy Spirit or "the institutional Spirit" (p. 135), are traced by Dr. Harris from Aristotle and Plato down through the Alexandrian mysticism to St. John and St. Paul. The redemption and the Redeemer of the Gospels seem therefore to be the *mythos*, which is the representative, symbolic, and religious form of the absolute truth, rather than the truth itself. Christianity seems to be evolved from philosophy rather than philosophy from Christianity as itself the highest and fullest Divine revelation, the "Word made Flesh in whom we behold the Only-Begotten of the Father full of grace and truth." Of the evolution or self-development of the Logos, Dr. Harris says:

> In religious symbolism He is spoken of as redeeming finite beings through his incarnation and death on the cross. This expresses symbolically the act of the Logos in creation. (p. 138.)

Thus the redemption of man through the overthrowing of the dominion of the hells by Jesus Christ in the glorifying of His Humanity becomes, apparently, only one of the forms of that *mythos* or religious symbolism which poets use to convey the truths of the highest wisdom revealed to their philosophy. In the same way the *mythos* of the three worlds — hell, purgatory, and heaven — are traced down from Homer, through Plato and Virgil to Dante, and in this way this world poem is represented as the sensuous or representative form in which the Divine idea embodies itself in the conceptions of art, religion, and philosophy. Singularly, in all this, the fundamental ground of Dante's great poem is set aside to make way for the Hegelian interpretation of it. The ground of Dante's theology is the Revelation of the Christian Scriptures and the traditions of the Catholic Church. If in their literal form these revelations are symbolic, it is the Divine Word itself, and neither Homer nor Plato, that has dictated the choice of symbols, and so an infinite truth lies within them.

Such is the teaching of Swedenborg, who in giving the "spiritual sense" of the Word claims to give not the self-revealing of his own reason, but revelations vouchsafed to

him by God Himself; equally in his visions of the hells, the intermediate world, and heaven, Swedenborg declares that all that he saw was truly symbolic or representative, corresponding exactly to the interior qualities and states of spirits and angels there. These representatives resulted from the very law of spiritual creation itself, or the correspondence existing between cause and effect, between the spiritual and the natural worlds. The "spiritual sense" of the Word, or of any symbol or representation grounded in the Divine law of correspondence, means therefore the truth of the spiritual world or world of causes lying within the truth as it "appears" in the world of nature or of literal revelation. The angels and spirits in the spiritual world are in these higher truths, and therefore perceive the vast number and the vast reach of truths which are contained within each literal truth of the Word. Those angels are in the knowledge of Divine ends which are nearest God, or are in the celestial or highest heavens; they are therefore in the deepest senses of the truth embodied in the letter of holy Scripture, but their attainment of the highest knowledge is not a process of philosophizing, but the result of the real illumination which is given in heaven to those who see God, that is to the pure in heart. In Swedenborg the Lord and the Word stand first as the sources of revelation itself and the elementary principles of the spiritual rational faculty.

These and the knowledge of the spiritual world *ex visis et auditis*, are the elementary but inductive knowledges, to be "learned from without," from which as the basis of a great divine science, the deductive principles of a true philosophy are to be obtained. With these fixed knowledges of the true, because Divinely given symbols, we need "not go by various paths in our philosophizing," as we are sure to do if we accept as the symbols of truth every imagining of the poet, and every vagary of Christian dogmatists. In this case it has too often happened that

> Each striveth for appearance, and doth make
> Its own inventions; but these treated are
> By preachers, and the Gospel holds its peace!

What we find fault with in Dr. Harris is not his regarding all literal revelation as in a sense symbolical or representative, for this must be the case. Swedenborg says:

> By means of his natural mind being elevated into the light of heaven, a man can think with the angels, yea, speak with them; but the thought and speech of the angels then flow into the natural thought and speech of the man, and not contrariwise. Human wisdom can by no means be elevated into angelic wisdom, but only into a certain image of it. (D. L. W. 257.)

But the defect lies in there being no apparent line of demarcation between the Divine symbolism of the Word and the arbitrary symbolism of the poets and the philosophers as such. If these later are true we would trace them to a Divine source in some special earlier revelation, and not to the general intuitive power of the human reason. Swedenborg did not invent the punishments of the hells or the paradises of heaven from any imagination of his own. He beheld these things as real creations but as created by the one Creator. Speaking of objects seen about the angels in heaven, Swedenborg says:

> All these things exist according to the affections and thence the thoughts of the angels, for they are correspondences; and because things that correspond make one with that to which they correspond they are therefore an image representative of it. . . . They do not exist around the man-angel from the angel but from the Lord through the angel; for they exist from the influx of the Divine love and wisdom of the Lord into the angel who is a recipient, and before whose sight it is all produced like the creation of a universe! (D. L. W. 322, 326.)

It might look indeed as if this kind of creation were identical with that which the Hegelians ascribe to the Divine reason, and which is the source, according to Dr. Harris, of the myths in the great world poets, and so of the visions which Dante describes. The supreme reason operating through the poet's mind produces thus its mythical, symbolic world. But the defect that seems to belong to this conception is that the object thus created is but a myth, having its

existence only in the human consciousness or contemplation, and not in substantial reality or fact. The symbolic myths, however true and admirable, would seem to leave us, if we read Dr. Harris aright, without any actual heaven, hell, or intermediate world, as the sure destination of himself and ourselves, to be reached by us in a few years from now, and equally without any actual historic incarnation of Deity in the person of Jesus Christ, and so any actual battles fought by Him with the hells for our deliverance from the power of accumulated evil will — without any written revelation, and without a visible church. In place of these as facts the Hegelian philosophy seems to content itself with the contemplation of them as ideas or representations created in the imaginations of the human mind, or as what Swedenborg designates as merely an *ens rationis*, having no ultimation in the plane of actual effect. To inquire into the spiritual sense of things that are, or actually have been, is to make a step forward in our learning; but to find a spiritual sense in things that have no being but as fictions of the reason in human imaginations, can add but little of practical value to our stock of information.

Dante's mention of the angels as those who "happy in God's countenance turn never away," reminds one of Swedenborg's statement in "Heaven and Hell," that "the reigning love is the origin of all determinations with angels and spirits, and as this love is constantly before their faces, and the face exists from the interiors, therefore that love which reigns is always before their face," and which ever way they turn "the East is ever before their eyes — the whole heaven turning itself toward the Lord as its common centre." Also in D. P. 29, he says, "All the angels turn their faces to the Lord, but not of themselves, but the Lord turns them to Himself through an influx into their life's love, and so into their perceptions and thoughts." As to the superiority of the angelic wisdom, Swedenborg says, "It is so ineffable that only one of a thousand ideas in the thought of the angels from their wisdom can come into the thought of men from their wisdom."

But as to the means of attaining this wisdom, far from its being the result of philosophizing, Swedenborg declares that no one can come into this ineffable wisdom of the angels except through conjunction with the Lord and according to it. "The angels can receive such great wisdom because they are devoid of self-love, and being without this, the heavenly loves in which they are open the interiors, because these loves are from the Lord, and in them is the Lord Himself." (H. H. 271.)

How ineffable is angelic wisdom may be illustrated by Swedenborg's statement that, "In one angelic word there are innumerable things that cannot be expressed at all in the words of human language, for in each word that angels speak there are arcana of wisdom in a continuous connection to which human sciences never attain." (H. H. 269.) And although in heaven "all long for wisdom and have an appetite for it, yet the infinite or the perfect wisdom is never attained," for although "the angels are continually being perfected in wisdom, still to eternity they cannot be so far perfected that there can be any proportion between their wisdom and the Divine wisdom of the Lord." (H. H. 273.) Man may therefore forever approach but never attain to the perfect reason; at the same time from the revelation of the Divine end or principle, even man in his humblest estate on earth may see earthly and temporal things in the light of heaven and of the eternal wisdom.

Washington, D. C. FRANK SEWALL.

"THEY who are without the church, and still acknowledge one God, and live according to their religious principles in a certain charity towards their neighbor, are in communion with those who are of the church, for no one, who believes in God and lives well, is damned. Hence it is evident that the church of the Lord is everywhere in the universal globe, although it is specifically where the Lord is acknowledged, and where there is the Word." — *Swedenborg.*

SPIRIT.

There is a body within the body. It is the body of life, of spirit, the immortal body, imperishable, incorruptible.

When our Lord, the Heavenly Father, made Himself manifest to men by means of the nature of man, and the child Jesus was born to Mary, It had the body of flesh and the body of spirit. The body of flesh was seen by all who came near, was weary with journeying, was buffeted by the soldiers, was crucified, was buried.

The body of spirit, or the immortal body, was commonly invisible; but it was seen at the Mount of Transfiguration, and the face was seen to be shining, while the fleshly face had not shone. The body of spirit was seen to be wrapped in a mantle glistening white, so as no fuller on earth could white them. But the garments of the fleshly body were Galilean and travel stained.

He needed not to die in order to become possessed of this body, it would seem. He had it already.

After the scene was over, He was seen as He had been before. He needed not to be brought back to life again. He had had the fleshly body while He talked with Moses and Elias. He had two bodies, then — two encompassing organizations. By one He talked with men, by the other with angels. In one He might be wounded — the other was like the sun for strength. In one He was to all appearance a Galilean — in the other, to all appearance, He was Lord and God. The fleshly body was the envelope of the spiritual, and from the spiritual had its life. It might touch a leper and heal him, might open blind eyes, might raise the dead, because within it was the life of lives, the organism of Divine Spirit.

But when Peter and James and John went up to the mountain-top, and saw the Lord in the great light of the body of spirit, and were so overcome that they knew not what to say, they were looking with eyes that were not the eyes of flesh.

These wonderfully wrought mirrors in our heads can reflect images only of the substances of earth — only material objects. "As is the earthy, so are they also that are earthy." Peter's material eyes took in at a glance the mountain-top, the view, the other disciples; but the departed two who spoke with the Master, he had not seen, nor the Master in this guise, and when he saw he was terrified.

Eyes of spirit looked upon spirit. It was a scene above the material plane; it was a scene of heaven. For the moment, the senses of the spirit escaped the veil of the flesh, and looked upon their own world. The Lord, the two talking with Him, the disciples seeing, teach us the transcendent fact that there is a body within the body, and hence a world within the world.

Considering it, one is almost as much overcome with awe as were Peter, James, and John. And a great light falls upon the mind, revealing almost more than it can grasp — as that the Lord, for the time of the Incarnation, outwardly a man, was inwardly the light of the world, the everlasting Father; as that the departed ones were real, organized forms, able to look upon the Lord; as that the disciples, men of earth, were nevertheless in possession of similar real forms, which were spiritual.

The mind, from this mountain-top, looks off to Moses viewing a bush which, all a-light, burned not, and whence came the voice of the angel of the Lord, and concludes that the light was heaven made visible in a degree, and that the voice of the angel was heard by Moses by means of his being permitted for the moment to listen with the ears of his spiritual body. Else as the voice of the angel would have caused no vibration of material air, Moses would have heard nothing.

The mind remembers that Abraham and Lot talked with angels, and that Jacob saw them ascending and descending, and that all the prophets spoke with angels and received messages from heaven, or rather through heaven from above the heaven. And Zechariah and Elizabeth and Mary had angels come and speak to them.

Sometimes the angels spake to one, and others standing by

and being still in the use of the organs of flesh, heard nothing. Thus Daniel says: "I Daniel alone saw the vision, for the men that were with me saw not the vision." (Dan. x. 7.)

So Elisha knew of the fact that his servant could not see what his master saw save by Divine permission: "And he prayed, and said Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." (2 Kings vi. 17.)

It is, at first sight, an amazing idea, that all are created from the beginning immortal, of two natures, spiritual and natural — but it is the doctrine of Scripture. From Genesis to Revelation the sacred pages tell of this fact that men, in possession of their earthly bodies, might be freed from them for a little, and might partake of the activities of the spirit. As John of the Revelation says, "I was in the spirit."

The idea that all such visions were visions of mere imagination, that there is now no spiritual body, nor will be till after some future judgment day, and that there is now no spiritual world, nor will be till the material has perished — this and its cognate ideas are not the highest view we can take of the Divine plan, and they are passing away.

The newer view was made known, under Divine Providence, to Swedenborg, devout reader of the Bible a century ago; it is now held by leading theologians, and proclaimed from platforms; this is the advancing view. It sees the Great Father as Creator of "the heavens and the earth," as Genesis says, and finds between the earth, the world of matter, and the Maker — the heavens, a world of spirit. It sees the man created not only a body, but a living soul. It sees him kindred not only with the brutes, but with the angels. It sees him, if he be righteous, to be potentially an angel, his immortal senses clothed by matter and limited to this world. It sees an angel to be a man freed from material wrapping, and at home in heaven. It sees the other home to be the real home. It sees this world's experience to be brief, preparatory, disciplinary. It sees death to be stepping out of the covering, a sleeping away from consciousness of the material body which then returns to earth.

It sees many other great truths, too great to be treated now or mentioned — one, especially, that to be in the material body is to be shut from consciousness of the spiritual world, and to remain so, save by Divine permission, till death. It therefore stands aghast at necromancy and at spiritistic seance.

Moreover, it believes that as the man is, so is the body of spirit — that it is the image of the true life, bright as the sun with the Master as seen at the mount, radiant with the angels, diverse with the insincere, the evil-disposed, the base.

Our bodies of flesh live from the spirit within, — death is the severance of the dead flesh, the decree that it be no longer animated by the presence of the spirit, that it must go back to dust and to take part in new formations. Death is, at the same time, the liberation of the spirit, its coming into full consciousness of its surroundings, its promotion to larger life.

Read immortality in the faces of the Lord Jesus, of Moses, of Elias. Read it also in the spectatorship of Peter, James, and John. Read that we are now immortal, are, though fleshly, spiritual, though men also spirits, and destined to heaven, and sure of eternal continuance there, if we observe the laws of heaven in loving to do right.

Cambridge, Mass. THEODORE F. WRIGHT.

"IN order that there may be a church, there must be doctrine from the Word, since without doctrine the Word is not understood. But doctrine alone does not constitute the church with man, but a life according to it; whence it follows that faith alone does not constitute the church, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and of faith together, and not the doctrine of faith without that of charity; for the doctrine of charity and of faith together is the doctrine of life, but not the doctrine of faith without the doctrine of charity." — *Swedenborg.*

DOCTRINAL STUDIES.

THE NINETEENTH OF JUNE.

We have heard that some feel a doubt as to the day on which, in the year 1770, the disciples of the Lord were sent forth with the tidings of the establishment of the new heaven. It is said to be held by some that June twentieth is really the day. Let us consult again the record in T. C. R. 791:

> After this work was finished, the Lord convened His twelve disciples who followed Him in the world, and the day following sent them all forth into the entire spiritual world to preach the gospel that the Lord God Jesus Christ reigneth, whose kingdom shall be for ever, according to the prophecy by Dan. vii. 14, and in the Rev. xi. 15, and "Blessed are they who come to the marriage supper of the Lamb." (Apoc. xix. 9.) This took place on the nineteenth day of June, 1770. This was meant by these words of the Lord: "He shall send His angels and they shall gather together His elect from one end of the heavens even to the other." (Matt. xxiv. 31.)

Here several remarks are suggested. In the first place it is noticeable that this paragraph, instead of being found at the end of the book, as would be expected, is n. 791, while the final number is 851; but, in order to explain this, it is only necessary to point out that n. 791 was undoubtedly the close of the work according to the original plan which had been formed and announced two years before, when the "Brief Exposition" was published. A list of the contents of the larger work to follow was therein given, and the the final topic was to be that which is treated in the fourteenth chapter of T. C. R., covering nos. 753 to 790. When Swedenborg had thus treated of that subject, he regarded the work as done.

What then of the additional pages? We know that Swedenborg left Stockholm in July, 1770, for Amsterdam, where the work was to be printed, and that he remained there about

a year. The book appeared in June, 1771. During this time, as we know from the letters of Cuno, the banker of Amsterdam, Swedenborg rewrote the whole work, according to his custom of making a copy especially for the printer. The additional portions were undoubtedly then added to give some account of the nations in the spiritual world.

Moreover, it is interesting and important to note that, in the rewriting of the first part, this very event of June 19, 1770, was treated as past. Thus in n. 4 we find the statement:

> It is to be related that some months ago the Lord convened His twelve disciples, now angels, and sent them forth into the entire spiritual world with the command that they should preach the gospel anew there, because the church established by the Lord through them is today so far consummated that scarcely any remains of it exist.

Again in n. 108, we read:

> Here I will add this news, that some months ago the twelve apostles were convened by the Lord and sent forth into the entire spiritual world as before into the natural world, with the command that they preach this gospel, and his own region was then assigned to each apostle; which command they are executing with all zeal and industry.

It is evident that no question arises from the occurrence of these statements as to the sending forth in nos. 4, 108, and 791. The mentions in nos. 4 and 108 were inserted in the second manuscript, while that in 791, or one similar to that, was probably made at the first writing. Its form is not decisive, however.

A second remark which is suggested is that no room is left for doubt as to who were sent out. They were the twelve, "who followed Him in the world." Whatever doubt may otherwise arise as to the twelfth, no room for it is given here.

Again, their mission was to the entire spiritual world, to the oldest and the youngest nations, to those who had been inhabitants of other earths, and to the evil as well as to the good.

It is noticeable also that the quotation of Rev. xix. 9 is

modified. They are not said to be blessed who are "called," but who "come." The original had been correctly rendered in A. R. and A. E. by *vocati sunt*, but now we have *accedunt* because the call has issued and the guests must come if they are to receive the blessing. In nos. 307 and 783 of this work, and in many other places, the passage is quoted exactly. In 791 the use of type shows that the final word is changed to meet the circumstances.

Now as to the date. Two events are recorded. The first is the calling together of the twelve and the second is their going forth. The first took place when the work was finished, that is, when at Stockholm its crowning chapter was written; the second, on the next day after the first. Then we have the statement, "This took place," *hoc factum est mense Junio, Die* 19, *Anno* 1770. Here one "this" seems to cover the whole matter, but that covered two days, reckoning of course by days on earth. Which day then was June 19? We have no hesitation in saying that it was the second day — the day of sending out the disciples. For that was the larger part of the affair, and it was that part of it to which the quoted prophecy referred. Indeed, as if to remove all doubt, the statement as to the date is immediately followed by the reference to MATT. xxiv. 31, and one cannot overlook the collocation of the phrases, "This took place," and "This is meant." To the question, What occurred June 19? the answer is, That occurred which is meant by MATT. xxiv. 31, that is the sending forth of the angels to gather the elect. "By the elect are meant those who are in the life of good and truth." (A. C. 3755.) Elsewhere we read: "They shall gather together the elect, means the establishment of the New Church; the elect are those who are in the good of love and faith." (A. C. 4060.) "Election is universal, that is, of all who live in good." (A. C. 7051.)

It seems to us, therefore, that there can be no doubt about the propriety of regarding the nineteenth of June as the day of the initiament of the New Church in the heavens, and it seems to us important that it should be observed in a reverent and earnest way, with a view to more fully consecrating

ourselves to our great work and to becoming in some degree angels sent forth to gather others to the marriage supper of the Lamb.

There is another statement in T. C. R. 339, which ought to be cited here:

> These things were written in the presence of the Lord's twelve apostles who, while I was writing them, were sent to me by the Lord.

This shows that by the genuine gospel here taught, they who had first proclaimed it were affected and were led to be ready to reproclaim it according to the Divine prophecies.

AN ELLIPTICAL PARAGRAPH IN A. E. 1173.

In A. E. 1173 there is a paragraph which seems to have had a line omitted from it in copying:

> Man knows nothing of that which flows into the interiors of his mind, nor does he know anything of that which flows into the affection of his will; but he must know of it that it flowed into the exteriors of his mind and into the thought of his understanding; and this would be to produce something without a root and to form something without a soul. Every one can see that this would be against the Divine order.

The meaning of this, if we have translated correctly, is that a man, recognizing the flow of his thought, must conclude that it comes by an inward way to him, for if it be not so accounted for, it is a case of an outer not proceeding from an inner, of a tree without a root, or of a life without a soul. Something like, "and he must acknowledge that influx into thought except through affection would be to produce," etc., needs to be understood.

The older translation begins as we do, but changes what we call "he must know," to "he is likely to think." This is taking the liberty of putting aside the *sciturus est* for some word of very different meaning, and seems to us to leave the sentence without meaning. We think such a change altogether needless, and we believe that a reader of the Latin would get the meaning without difficulty, while, in a translation, it might be well to insert in brackets what we suggest.

BOOK NOTICES.

THE LIFE AND WORK OF STEPHEN H. TYNG, D. D. New York: E. P. Dutton & Co. 1890. pp. 682.

IN his old age and retirement Dr. Tyng began his autobiography, and the portion which he finished is the best part of this book, the remainder of which was compiled with moderate skill by his son Charles. Born in 1800 into a family of high position in Boston, he graduated at Harvard in 1817, and entered upon a commercial life with fine prospects. He had always been earnest and serious, and while in school at Andover had joined in prayer meetings. One morning, after two years of the counting-room, he awoke early with an impression upon his mind like an audible voice saying, "What a wasteful life you are leading." He immediately kneeled, asked for forgiveness, and promised to do whatever the Lord should show him. His family viewed this experience with regret, and his Episcopal rector endeavored to convince him of delusion, but Tyng's deepest nature was stirred. At length an old Methodist woman sympathized with him and gave him comfort. Out of this grew a distaste for commercial life and a determination to be a clergyman. Here he met with more opposition, but he persevered and finally succeeded. Yet he was always like the Methodists. While studying with Bishop Griswold, he took charge of his parish while the Bishop was ill, and a great revival with daily meetings was the result. Tyng was then twenty. The next year he finished his studies, but could find no place to preach till he had reached Georgetown, D. C. There he began with three hundred dollars salary and soon was married. In two years he removed to a large country parish in Maryland, where he rode about preaching daily on the plantations. By this time his unusual energy had become well known, and, while some Episcopalians liked him for it, others were incensed with him. He removed in 1829 to Philadelphia, where he had two parishes, the second developed by his work out of the first. Then at forty five he went to New York and remained thirty-three years and was wonderfully blessed in his labors. He generally preached three

times on Sunday and often in the week. He was active in all public relations. He published a dozen volumes. He was always establishing new parishes. At one time when there was a controversy between his church, St. George's, and Trinity, over their respective claims, the following table was prepared:

	TRINITY.	ST. GEORGE'S.
Congregations	4	1
Ministers	9	1
Communicants	800	833
Sunday-School Teachers	no report	93
Sunday-School Scholars	no report	1586
For Foreign Missions	$1,174.81	$15,688.49
Other Contributions	13,516.00	41,126.00

Always a leader of men and self-reliant in the highest degree, Dr. Tyng was at peace in his parish work, but often in strife with his bishop and Episcopalian brethren, who made a fuss over his preaching in other churches and over similar things. The defection of the reformed Episcopalians seemed to him a surrender to the fire, and he remained to fight on. A life of such magnificent results in church work, and of happiness at home, would have been rounder if he could have yielded sometimes to external conditions, but we have found the book deeply interesting and stimulating reading, and we have described it at length, because we want our ministers to be of this active type, doing all that they can find to do, seeing the world's great need, and responding to it with all their might.

JOHN WESLEY. By J. H. OVERTON, M. A. Boston: Houghton, Mifflin, & Co. 1891. pp. 216.

THIS republication of a remarkably clear account of Wesley's life is timely, and has been read with much interest. We have been struck all the way with the masterful quality of this extraordinary man. In this respect he resembled Luther. Of childhood's agonies he never complained. When he entered the ministry he immediately sought to lead his brethren to more earnestness. He rose at four. He generally preached at five, and three times each day in as many places. He feared no dangers. He hesitated at no obstacles. When he went out to Georgia he sought to govern his flock most strictly and became very obnoxious to them. He submitted to the Moravians for a time after his return, but in the end charged them with pride. His societies, which were

formed in subordination to the Church of England, were ruled by him alone. He was most bold in speech. Mobs could not silence him. In old age, when committing the affairs of the United Societies to a hundred of his preachers, he chose them by his unaided judgment. When he finally reached the point of ordaining bishops, he did not even ask the advice of his brother Charles, who was at the time in the house, but acted on his sole responsibility. He provoked his wife, whom he married off-hand, to constant complaint.

Such a man seems to have been needed to rouse the Church of England from its slumbers. He sought to do right and labored most zealously, with many gloomy hours and much opposition. Simply as a record of almost incredible exertions his life story is intensely interesting, but his is always to be honored for his hostility to the Calvinism of the Church of England. The great revolution which Whitefield and the Wesleys wrought was clearly preliminary to the full development of a new age of Christianity.

THOUGHTS ON RELIGION AND MORALITY. By JAMES EDDY. Providence, R. I. 1891. pp. 260.

JAMES EDDY, of Providence, was brought up in the Orthodox faith, but left it late in life on account of the unworthy views of God which were taught. He at first favored radical views, but then became a conservative Unitarian of the Channing type. Being an independent sort of man, he built a church called "Bell-Street Chapel," and adorned its walls with sentiments which he held, such as "Fear not death: the same wise and beneficent power that gave you life presides equally at your death; trust in God." Evidently a plain and honest man, Mr. Eddy has not expressed his thoughts with skill, but every word shows his good intent and his conscientious reflectiveness.

THE LAND BEYOND THE FORESTS. By E. GERARD. Edinburgh: Wm. Blackwood & Sons. 1888. 2 vols. Illustrated.

WE have enjoyed reading this clear account by an English lady, the wife of an Austrian officer, of the people who inhabit Transylvania, the land beyond the forest, as the name means. This remote land is prominently before the reading public on account of the struggle which is likely to take place there if there should be a conflict between the Russians and the Austrians. The people in their isolation are strangely distinct in preserving their

hereditary traits. Most prominent are the Saxon descendants of the Germans who settled the country in the Middle Ages. These retain their language and habits without the high degree of intelligence which their brethren in the fatherland have gained. Then there are the Roumanians, despised and abject, but rapidly increasing and likely in due time to assert themselves. Besides these Hungarians who form the higher class, there are gypsies in great numbers, and the Jews. From Mrs. Gerard's story we should think that the region afforded much of interest to the traveller, but would make a gloomy home. Some of the Roumanian proverbs are good for any land:

The blessing of many children has broken no man's roof yet.
Patience and silence give the grapes time to grow sweet.
If you seek for a faultless friend, you will be friendless all your life.
You cannot carry two melons in one hand.

Methodist Review. New York: Hunt & Eaton.

In the number for July and August there was a valuable paper by Edward Cowley, D. D., on "The Old Testament after the Battle." He pointed out that the result of exploration in Bible lands and of the study of ancient history in recent years has entirely removed the objections formerly raised by skeptics against the truthfulness of the record, and he exults with Methodistic rapture over the result.

The editor considers the question "Was John Wesley the Founder of American Methodism?" and answers it in the negative, averring that the movement made by Barbara Heck, Philip Embury, and Captain Webb in 1766, in New York, was "a spontaneous movement, American in spirit, without a single English impulse." Three years later Wesley recognized the movement, and in 1771 he sent out Francis Asbury as "general assistant"; but Asbury waited to be elected and consecrated by the Americans before he began work as superintendent.

The *Preacher's Note Book* is announced by Rev. L. P. Mercer to contain "one hundred original studies for sermons." It can be procured of him at 17 East Van Buren Street, Chicago, for one dollar. We have no doubt that the plans are good, but we have some fear lest sermons made from them by others than the original artist should be bad. It takes more than the recipe to make bread.

The Odd Fellow. As every other man is an editor now, not to attempt to estimate the literary work of women, so it is not strange to find that Rev. J. W. McSlarrow is editing at Batesville, Ark., *The Odd Fellow*, representing the interests of that secret order, which we suppose to be a very innocent and merciful one, though we dislike secret orders in the church or out of it. This publication is a neat pamphlet issued monthly at one dollar a year. We note that it freely mentions our books and is opposed to making lodge meetings mere convivial gatherings.

Om Herrens Andra Ankomst is a pamphlet of one hundred pages written by Rev. A. T. Boyesen, of Stockholm. It cites the opinions of some about the end of the world, and then goes on to a careful interpretation of MATT. xxiv., which is taken up verse by verse. The price is one crown.

THE NEW CHURCH.

NATHAN CLARK BURNHAM.

To our younger people the author of the work on "Degrees," which has been regarded since its issue as the standard book on the subject, was personally unknown, and for several years he has been retired from active service. His name had become the first in the list of ministers — the date of his ordination being May 29, 1840. Of an acute mind, he loved the study of minute points of doctrine, and we believe that he was never in charge of a parish except in connection with his work as a physician. He was intensely interested in the deliberations of the Ministers' Conference, and was always ready to discuss topics with the keenness of an exhaustive student. Long associated with the Pennsylvania people, we believe that he has lately resided in the West among his children, and that he has been useful in giving instruction upon his favorite subject of "Degrees." The form of his book shows that he was not a ready writer, and he contributed little to our periodicals, but as a reader and annotator of the doctrines he was at his best. Rev. S. M. Warren testifies of his indebtedness to Dr. Burnham's instructive conversations, and others could do the same.

With the departure of Dr. Burnham to the other world, another has passed away of the very few that remained of the older generation of New-Church ministers — and by no means one of the least notable. Not very much known as a preacher and pastor, to this generation, and to a degree deficient as he undoubtedly was in some of the more external qualities that go to make a successful pastor, he has yet left his impress very widely upon the mind and thought of the church, through his profound knowledge of the doctrines, his clear and logical mind, his good conversational powers, and his happy faculty of imparting to others in conversation a clear understanding of what he had in his own mind. He was, in this private way, one of the best of instructors; and there are many that sat at his feet who feel grateful to him for what they have received from his lips — many who yet could not go with him in all his conclusions. For, while on the one hand he was one of the profoundest students of the writings, and often wonderfully clear in his understanding and exposition of them, he was yet, on some points, rather narrow in his views — not always seeing how the apparent intent of certain passages is qualified by the teaching of others — and so was sometimes led to what appeared to many as mistaken conclusions; not, however, on matters fundamental and essential, but for the most part comparatively external. Being of severely logical mind, argumentative, and bold and unreserved in the expression of his views in disputed matters on public occasions, he sometimes appeared hard, and deficient in the gentleness that comes of charity. But it was noticeable that he never indulged in unkindly personalities. Naturally he was of a hard, uncompromising disposition; but those who knew him well know that he became one of the gentlest and tenderest of men. Very free from censoriousness of others, few were so willing to be told of their own faults — even though sometimes rudely and roughly told of them. A motto of his life was — which the writer has often heard him repeat:

"My own defects to know
Make use of every friend and every foe."

In the true spirit of the Divine words:

"Let the righteous smite me, it shall be a kindness."

Dr. Burnham was not a frequent writer for the press — not even for the periodicals. His profound and very valuable work on "Discrete Degrees, in Successive and Simultaneous Order" — the mature result of a life-time study of the writings — is the only considerable product of his pen that he has left behind him. But this is of so great importance, that for it alone the Church would have cause gratefully to remember him.

S. M. W.

A MILD REBUKE.

THE following resolution has been received:

Resolved, That, after hearing the report of the President of the General Church of Canada, in his capacity of delegate to the General Convention, this Executive Committee requests him to express to the General Council of the Convention their regret that the application of the General Church of Canada has not been complied with, and that its delegates were not heard by the Council in behalf of the General Church of Canada. Also, that a copy of this resolution be sent to the *Messenger* and *Magazine*.

Having printed the resolution as requested, we feel in duty bound to add that the brethren who seceded from the Canada Association do not note the facts that they were heard at some length by the Convention itself, that the General Council has printed documents which left nothing to be added, and that on its recommendation a special committee was raised to give the fullest possible attention to the application and all related matters. This gentle censure of the General Council seems hasty and may prejudice the case a little.

THE PROFESSOR'S LETTERS.

In the *Andover Review* for July, Rev. C. C. Starbuck, residing in Andover, has given a piquant notice of the recent publication of Prof. Parsons's letters to a young friend. We quote the whole notice with a few comments:

It is interesting to see the definite legal mind of a great jurist refreshing itself in the clouds of mysticism.[1] Swedenborgianism, moreover, has this advantage for such a mind, that though as arbitrary and elusive[2] as any father of the church in its allegorizings, it rests on a firm and definite system of philosophy and doctrine. The author plays fast and loose with the claims of his seer, professing to deny to him all character of inspiration, and yet regarding him with as profound, though certainly not as abject a reverence as that which a Moslem entertains toward Mohammed. Swedenborg has practically taken the central place in Swedenborgianism, and Christ is a dark and mysterious background.[3] Perhaps it would be more correct to say that Christ is turned into a book.[4] The author informs his young correspondent that the Gospel and the Revelation are written by inspiration, but not the Epistles. They[5] make up, however, for this curtailment by heaping up the inspiration of the elect remnant of the New Testament, in their[6] threefold sense, with all the generous amplitude of an Origen, and with just as much foundation in objective principles of evidence.[7] Their rejection of the Epistles from the Canon[8] has a very practical reason. It throws out Paul, who is as much their Simon Magus as he is that of the Clementines. The Swedish baron,[9] son of a bishop, lived in the time of dead Lutheran orthodoxy, and, identifying this with the genuine Luther, and Luther with Paul, he "threw out the child with the bath." The reader, however, will be happy to learn that, though Swedenborg was obliged to leave Paul, the original sinner, to his fate, he was so fortunate as to convert[10] Luther to Swedenborgianism in the spiritual world.

Our Bibliolatry,[11] and our disposition to put some one between us and the Redeemer, as his only authentic interpreter, may be perused by us, in magnified dimensions, in this heterodox system. And as heresy and orthodoxy together make up the church,[12] this semi-theistic pantheism, or semi-pantheistic theism,[13] offspring of profound powers of thought and a profound spiritual sense, has been and still is one of the most powerful correctives of the juridical harshness of our Western Christianity, and a deepener of our sense of things unseen.[14] This little book may not contribute very eminently towards this good work, but it will do its

part. The author has not drunk as deeply, nor with as castigated[15] a sense, from the founts of the Northern Seer as a Bushnell or a Mrs. Whitney, but he has taken no shallow draughts.

1. By mysticism here does the writer mean contemptuously to designate that which he later so strongly approves, thereby showing confusion of personal religious conviction?

2. The assertion that our doctrines are "arbitrary and elusive" shows that the writer is speaking only by hearsay and is led good-naturedly to correct his accusation by reference to their firmness and definiteness in the same sentence.

3. As to the Lord being placed in the background, it is only necessary to reflect how fully Professor Parsons presented the Lord in his work *Deus Homo*, or to refer to any one of the works of Swedenborg, for example, to the saying that from end to end the Word treats of the Lord.

4. The Christ is not turned into a book — witness the doctrines at large, especially as to prayer.

5. The word "they" here shows the carelessness of the writer. Who are they?

6. The word "their" here, is also an uncorrected slip of the pen.

7. The "evidence" is so complete that all poetry recognizes it, all ancient myths substantiate it, and the critic's correspondential use of the words "foundation, curtailment, amplitude," and others, afford unwilling evidence of convincing power to any one who pauses to reflect a moment.

8. We do not reject the Epistles.

9. It is evident that Mr. Starbuck does not know Swedenborg's biography. He was not a baron.

10. Swedenborg never attempted to convert anybody, and it is a slander to charge him with it.

11. It is to be regretted that one who has been a preacher of the Gospel should employ a term implying contempt of it.

12. And here again is dangerous levity.

13. We had supposed that these phrases, applicable to Emerson, would not be applied to a "firm and definite system of philosophy and doctrine."

14. And here again Mr. Starbuck repairs what he has pulled down in the same sentence.

15. Note that, if the doctrines are to be condemned for finding

Scripture language used in a two-fold sense, this writer expects to be pardoned for saying "castigated," "founts," "shallow draughts," "a Bushnell or a Mrs. Whitney," or so on, with the utmost freedom and for the sake of being better understood.

We have yielded to the temptation to criticize this criticism because it illustrates a too common way of reviewing our books, — namely, to make a few phrases about "Swedenborgianism," and to brush it aside with a mingling of praise and blame which is irrational and which indicates a degree of confusion in the critic's mind as to the most important religious themes, the Lord, the Word, and the life of man. Either our system is worthy of study, or evidence should be given that it is unworthy to be written about in any but this heedless way.

A SUMMER SCHOOL.

THE subject of a summer school for ministers of the New Church must come up. It is no new idea, for our own training for the ministry we obtained at Waltham in the summers of 1866, 1867, and 1868. That was the beginning of the Convention's Theological School, and an orderly beginning it was. We had two recitations in the morning in a delightfully cool room, and then a lecture. The instructors were permanent but the lecturers varied, some giving but a single lecture and some as many as five. The latter part of the day was always given to recreation in a rational way, which refreshed us for the next day's duties.

Nor do we forget the classes now held at La Porte, Ind., by the side of a beautiful lake.

But we are thinking of a systematic school, held for a brief time according to the method now in vogue. Here, for instance, is the school of Ethics, at Plymouth, Mass., for six weeks from July 1, with three departments and several lecturers. And here is one at Cambridge, Mass., for the study of Bible languages, lasting three weeks, and there are the Chautauqua meetings for general study all about. These schools are held to meet the demands of teachers and ministers, who wish to come into contact with leading men, and who can get a great deal in a brief time on account of previous training and home study. The schools are mostly held in early summer, with plenty of time left for vacation afterwards.

Now we have many who would like to have such a school for a time, and who need further instruction than they had before be-

ginning to preach, or before undertaking work as teachers of the doctrines. In the Bible languages, in correspondence, in the application of our doctrines to living questions, they need aid and are ready to use intelligently what they obtain. If everybody else has a summer school to go to, why cannot we have a modest one? It might be held at Cambridge, or more comfortably at Intervale, N. H., where the President of the Theological School has his summer home, and it would be over before the majority of visitors arrived, so that there would be rooms in the boarding-houses to be had easily. If the next Convention be held at Cincinnati, a place in that neighborhood might seem more convenient, but we incline to think that the East would be preferred, and that July would be better than June. If a plan of this sort could be carried out we have no question as to the usefulness of the undertaking.

Perhaps ministers and others will let us know what they deem expedient in the case, and what they would prefer to see done.

WOMEN AS TEACHERS.

A FRIEND, a lady, writes us:

I remember that at some meeting the idea was broached that, after a minister had given lectures in a new locality, these should be followed by classes held by a responsible person for the further instruction of those who might wish to attend them. I have had good opportunity for becoming somewhat intelligently acquainted with our doctrines, and I think I have the faculty of teaching. If you should hear of an opening I wish you would think of me as being possibly of use. It is a serious and responsible work to undertake, and if an opportunity should offer I should consider that work as having the first place.

This seems to us to indicate a line in which not much has yet been done. There has been some discouraging work done by ladies ill-prepared and acting independently, but here is one who proposes to be thorough, and to act in cooperation with the ministers. We feel that the public lecture always needs to be followed with the class, and we expect that the near future will see more class work done than ever before. It will be interesting to see how far ladies, full of zeal as they are, can help in this work. It is evident that, with them as with men, success will accompany no efforts except those made in humility and the desire to be guided by the Lord.

THE RELIGIOUS WORLD.

THE WORLD'S CONGRESS AUXILIARY.

PERHAPS our readers have generally heard of the organization which has been formed to promote the usefulness of the World's Fair and Columbian Exposition by providing for the holding of congresses — religious, educational, and so on. Our Mr. C. C. Bonney is the general president. The committee on Religious Congresses includes the name of Rev. L. P. Mercer. A recent circular of this committee says:

Since the World's Fair stands for the world's progress in civilization, it is important that the creative and regulative power of religion, as a prime factor and force in human development, should receive due prominence. The Committee having charge of the Religious Congresses seek the coöperation of the representatives of all Faiths. Now that the nations are being brought into closer and friendlier relations with each other, the time is apparently ripe for new manifestations and developments of religious fraternity. Humanity, though sundered by oceans and languages and widely differing forms of religion, is yet one in need, if not altogether in hope. The literatures and the results of the great historic Faiths are more and more studied in the spirit which would employ only the agencies of light and love. It is not the purpose of these Conventions to create the temper of indifferentism in regard to the important peculiarities distinguishing the religions of the world, but rather to bring together, in frank and friendly conference, the most eminent men of different Faiths, strong in their personal convictions, who will strive to see and show what are the supreme truths, and what light religion has to throw on the great problems of our age. Ample provision will be made for special Congresses of all churches, denominations, or religious organizations which may desire to avail themselves of the opportunities presented by this Auxiliary. The central Religious Congress will, however, rest on a wider basis. We are confident that it may be made illustrious as a representative gathering of men united for the attainment of great moral ends.

NEW TRUTH.

PRESIDENT SEELEY of Smith College, Massachusetts, made in his recent address to graduates the following allusion to new truth and its reception:

In no age have these additions to truth been more abundant than in our own. Shall we try and force them into old forms? Shall we read into the sublime vision and poetic symbolism of the opening chapters of Genesis the precise literature of modern history? Can we give the facts concerning free will in phrases

borrowed from an age which attributes human thought and volition directly to a divine agency? Shall we consider the new thought which cannot thus be readily expressed in older forms as a dangerous foe, and treat it with uncompromising hostility? You know not how often this course has been tried, and what a favorite method it is still with many who call themselves defenders of the faith. The result of this treatment is also painfully evident. Men have been forced by the contest to the extreme of bigotry and to the extreme of unbelief. On both sides there has been unspeakable loss. Surely the time has come when men should understand that no fresh discovery of God's thoughts can make less precious those already revealed. The new conditions into which men have been brought are additional opportunities whereby humanity can come to the perfection of its life in God. Our duty is to see that they are faithfully improved; that the word which is applicable to every age and to all men shall be spoken in the language which this age can best understand; and we may view with well-founded suspicion any presentation of doctrine which the enlightened conscience and reason condemn. The Christian Church today in all its branches must be as careful to adapt its rubric, its preaching, and its formulas to the changed condition of life and thought which now exist, as the fathers whom we reverence were to adapt them to the conditions of their age. We must distinguish between the innovations which the steady progress of life demands, and those suggested by a mere craving for novelty or by a selfish opposition of rightful authority.

THE RIGHT SPIRIT.

Rev. J. W. White makes a strong statement of the need of the age, when he says:

By the spirit of truth I mean that state of mind, the product of the Divine Spirit in man, which consists in a thirst for the truth, a desire to see the truth, however much it may demolish his dearest idols, the images of God and celestial realities which he has mentally formed and graven with great logical skill and set up on a pedestal hewn and built up with like skill, apparently so solid and strong that it would endure forever. This, I rejoice to believe, is getting more and more to be the spirit of the age. But there are many yet who, in their self-confidence, point to their systems as the disciples did to the temple, saying: Behold, what manner of stones and buildings are here; not knowing that the decree is pronounced that there shall not be left one stone upon another that shall not be thrown down. The disposition to see and understand, to let go the dearest idols we have known, to follow wherever the light leads and in childlike confidence, is more important than present vision, because it is that state of mind freed from all bias of self hood which characterizes the "babes" to whom the Father reveals the things which are concealed from the wise and prudent.

WHERE BAPTISTS STAND.

A writer in the *Independent* thus divides the Baptists:

To indulge in a little guesswork, I should say that in regard to current theological discussions the Baptist ministers stand about as follows: A few strongly condemn the older theology and openly advocate new views. A second class, while

saying little or nothing openly against the older theology, feel that it contained much distortion of the truth and cherish a quiet gratification at the attacks made upon it. A third class have no objections to the old theology, but, on the other hand, they are perfectly willing that it should be reexamined and are ready to accept the new views if they shall in the end appear to be the correct opinion. A fourth class bitterly denounce all departures from the ideas of fathers, believing that all change must be for the worse and that the discarding of any portion of the prevailing system will involve the overturn of all Christianity. The first class is small, the fourth not much larger, the second is a very numerous one, but the largest of all is the third.

ANOTHER JAPANESE CREED.

THE Japanese who have been converted by the Congregationalists have formulated a creed which expresses their faith. A writer in the *Missionary Herald* implies that he is not satisfied with the terms, but it is not likely that the native Christians will change them to suit others. Moreover they refuse to use the name "Congregationalists" and have adopted the name "Associated Churches." This is the creed:

We believe in one God, infinite, perfect, who is made known in the Bible as Holy Father, Holy Son, and Holy Spirit; we believe in Jesus Christ the only begotten Son of God, who suffered and died to atone for the sins of the world.

We believe in the Holy Spirit, who gives renewing of heart to those who repent of sin and believe on Christ.

We believe in the Bible, which was given by inspiration of God and makes wise unto salvation.

We believe in the Holy Church, baptism by water, the Lord's Supper, the resurrection of Christ, the holy Lord's day, immortality of the soul, resurrection of the dead, and righteous judgment in the world to come.

A RELIGIOUS EDUCATION.

THE *Christian Union* indicates what it rightly calls the mean between secularism and sectarianism by the Socratic method of question and answer as follows:

Q. What is the object of education?

A. To prepare men and women for useful lives.

Q. What is most necessary for this purpose?

A. That they should learn to be pure, honest, and truthful.

Q. What is next most necessary?

A. That they should be intelligent, capable of forming their own opinions and judgments, and therefore acquainted with the experience of the past.

Q. What is next to this in importance?

A. That they should have some special ability for some special form of industry.

Q. Can a man lead a useful life who is not pure, honest, and truthful?

A. He cannot.

Q. Can he lead such a life if he is not intelligent?

A. Yes; some ignorant and unintelligent men lead lives that are not wholly useless, and certainly that are not injurious.

Q. Can he lead such a life if he has no special fitness for any special industry?

A. He can, as a day laborer. But he will always be poor and never very useful.

Q. Why has the State a right to impose taxation in order to maintain public education?

A. Because it is necessary that men should be pure, honest, truthful, intelligent, and capable, in order to make a prosperous, free, democratic State.

Q. What, then, should be the first object of the State in such education?

A. To educate men to be pure, honest, and truthful.

Q. Can the State do this without becoming sectarian?

A. It can. For there are men pure, honest, and truthful in all the different denominations.

Q. Can the State do this without teaching religion?

A. It cannot; for purity, truth, honesty are the very essentials of religion.

Q. If the State does not train its men to be pure, honest, and truthful, but only to be intelligent and capable, what will be the result?

A. In many instances greater skill in doing wrong to others, and therefore greater burdens imposed upon society.

RACE TYPES ON EGYPTIAN MONUMENTS.

Sunday at Home has printed a valuable article on this subject:

This article describes some of the casts of portraits from the temple of Karnak and other monuments at Thebes, and now deposited in the British Museum. The series consists of about one hundred and fifty plaster casts, comprising two hundred and sixty-eight heads. Some sixty photographs were also taken, and altogether the collection promises to throw new light on races of the old world, "familiar long" but never truly known. They are portraits from life of yellow-skinned, pig-tailed Hittites of the plains of the Orontes and Euphrates, if not even from Judea; of tall, fair-skinned, blue-eyed Amorites from the highlands of Canaan; of negroes and dark peoples of the higher type from Cush; of warlike and seafaring Philistines from the Palestinian lowlands, wearing strange helmets and casques; of strong-looking, shaggy-maned Hyksos, suggestive of the Tartar hordes of Central and Northern Asia; of Phœnicians with kilts richly striped and colored; and, at a later period, of princely-looking Judean Captains of Shiskak's campaign against Rehoboam — dignified, high-bred, and thoughtful-looking men of the highest Semitic type.

PSYCHICAL INVESTIGATION.

Besides the Society for Psychical Research, which is endeavoring to cover the broad ground which its name implies, we have information that the "American Psychical Society" has been formed

to study the "phenomena of modern spiritualism." Several Unitarian ministers are connected with it. It would seem that previous investigations are discredited, but we expect nothing more to be found out on this line than that there is much deception and some reality in the business. The president of this new society is Rev. M. J. Savage, of Boston, and the secretary, who will give information, is Rev. T. E. Allen, of 63 Glenham St., Providence, R. I.

BOLDNESS OF DR. PARKHURST.

DURING the excitement over Dr. Briggs, Dr. Parkhurst, of New York, preached a sermon in which he said:

One thing we are going to stand for is unity of the Presbyterian Church, not by excision but by comprehension. The true strength of a church, like the true strength of a nation, lies not in the monotony of its elements, but in their organized heterogeneity. Or, to transfer the same principle from political to ecclesiastical ground, the strength of the apostolic twelve was due to differences as well as to resemblances. There were no theological scales and no temperamental yardstick by which the twelve could have been tried in a way to make them show the same figure. The apostleship was large and broad enough to take in easily eleven men whose only point of unity was their faith in God and their loving belief in His Son.

THE SPIRITUAL BODY.

THE *Christian Register* (Unitarian) lately contained an article under the head of "The Spiritual Body: a Swedenborgian View," prepared by Mrs. Mary H. Graves, a preacher, who gives a summary of "a small pamphlet put into my hands some years ago by a disciple of Swedenborg." We do not recognize the writer, and give a paragraph that others may see if they know:

When the action of the lungs fully ceases, and the motion of the material heart comes entirely to an end, the spiritual body is drawn forth (darts forth, one would say) from the natural body, and the man rises, in complete human form, at once into the life and among the inhabitants of the spiritual world.

TRANSITION BY DEATH.

THE aged Dr. S. T. Speare, who writes frequently in the New-York *Independent* as to the future life, sometimes wholly forgets the bodily resurrection which he claims to believe in, and speaks as our own people do:

Paul's doctrine, as clearly involved in these references to his teaching, is that our human life on earth is that of a soul or spiritual agent resident in a mortal body, and that what happens at the death of the latter is simply a departure, and

not the extinction of our soul life, and, in the case of the Christian, the transference of his soul from the "earthly house of this tabernacle" to the "building of God, a house not made with hands, eternal in the heavens." This is a wonderful change of residence, and to the Christian a blessed one. He has no occasion to dread it, and, having made it, will never regret it.

The dead, according to the Scriptures above referred to, are not any more annihilated than they were when living, or than the living whom they have left behind. Those of them who died "in the Lord," suffered no loss by dying. The loss was with the survivor, and not with them. The catastrophe was in wounded earthly affections and suspended intercourse, and not in their experience. They are better off in the Paradise of God than they could possibly be in this vale of tears. They have gone to a much better world than they left, and have found better friends there, wiser and purer, than they ever had here. "The dead in Christ" are not to be pitied as unfortunate, or prematurely called away, but rather to be congratulated upon the great and glorious change which has occurred in the place and circumstances of their being.

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